مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (سورة الأحزاب 40)

DIVERSE ASPECTS OF SEERAT-UN-NABI

WRITTEN BY:
DR. MAULANA MOHAMMAD NAJEEB QASMI

EDITED BY:
ADNAN MAHMOOD RASHEED USMANI



www.najeebqasmi.com

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Diverse Aspects of Seerat-un-Nabi

By Dr. Muhammad Najeeb Qasmi

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Contents

Preface

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن،وَالصَّلاۃ وَالسَّلامُ عَلَى النَّبِيِّ الْكَرِيم وَعَلىٰ آله وَاَصْحَابه اَجْمَعِيْن۔

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications (Deen-e-Islam and Hajj-e-Mabroor) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

The current book, “Diverse Aspects of Seerat-un-Nabi” includes articles on various aspect of the life of our beloved Prophet Muhammad (PBUH). I hope that extraordinary pleasure will be derived from reading about the life of the Prophet and the readers will also find many aspects of the personality of the Prophet not very well known to common people.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa’atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyadh
01-06-1437 = 10-03-2016

Foreword

In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His Messenger, Muhammad, and all his family and companions.

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life, In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 13 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani
Consulting Editor
Riyadh, Saudi Arabia
16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani

Muhtamim (VC) Darul Uloom Deoband



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Ref. No..........

Date: .. ..

باسمہ سبحانہ وتعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہونچانے کے لئے جدید وسائل کا استعمال شروع کرکے، دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔

چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نیوز) کے دینی کالم (روشنی) میں مختلف عنوانات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہونچا رہے ہیں۔

ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرا دیئے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔

اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ مزید علمی افادات کی توفیق بخشے۔

ابوالقاسم نعمانی غفرلہ

مہتمم دارالعلوم دیوبند

۳/۶/۱۴۳۷ھ

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, "Urdu News". He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani
Mohtamim of Darul Uloom Deoband
03-06-1437 = 13-03-2016





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Date 19/03/2016

تاثرات

عصر حاضر میں دینی تعلیمات کو جدید آلات ووسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس سمت میں کام کرنا شروع کردیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلتے ہوئے مشرقی ممالک کے علماء وداعیان اسلام بھی اس طرف متوجہ ہورہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سا دینی مواد ڈال چکے ہیں، باضابطہ طور پر ایک اسلامی واصلاحی ویب سائٹ بھی چلاتے ہیں۔

ڈاکٹر محمد نجیب قاسمی کا قلم رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید ٹکنالوجی سے بخوبی واقف ہونے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچادیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر ومحقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ فعّال ومتحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی واصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لارہے ہیں، وہ اس کے لئے تحسین اور مبارک باد کے مستحق ہیں۔ ان کی شب وروز کی مصروفیات وجدوجہد کو دیکھتے ہوئے ان سے یہ امید کی جاسکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

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Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi

M.P. (India)

President of All India Education & Social Foundation – New Delhi

प्रो. अख़्तरूल वासे
आयुक्त
PROF. AKHTARUL WASEY
Commissioner





भाषाजात अल्पसंख्यकों के आयुक्त
अल्पसंख्यक कार्य मंत्रालय
भारत सरकार
Commissioner for Linguistic Minorities in India
Ministry of Minority Affairs
Government of India

تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دو چلیوں میں سما گئی ہیں۔ اس نے ''گاگر میں ساگر'' اور ''کوزے میں دریا'' کے تخیلاتی تصورات کو نہ صرف حقیقت بنا دیا ہے بلکہ ان پر ہمارا انحصار روز بروز ناگزیر ہوتا جا رہا ہے۔ گوگل (Google) ہو یا وکی پیڈیا (Wikipaedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل وابلاغ کو وہ ہمہ جہت رخ اور رفتار کی تیزی عطا کی ہے کہ فراق وفصل کے تمام تصورات بے معنی ہو کر رہ گئے ہیں۔ لیکن اس اطلاعاتی انقلاب نے ایک پیچیدہ مسئلہ یہ پیدا کر دیا ہے کہ اطلاعات رسانی اور خبروں تک رسائی میں حقائق سے گریز یا ان کو مسخ کرنے کا چلن بھی اس طرح شامل ہو گیا ہے اور اس سچائی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اب مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائل کے روپ میں دنیا ان کی مٹھی میں سمائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جاننا چاہتے ہیں۔ اس چیلنج اور مسئلے کے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور حقائق کو دنیا پر آشکار کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر نئی نسل کو صحیح معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور پختگی لانے کے لئے اس اطلاعاتی انقلاب کے جتنے بھی وسائل وذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موقر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جو از ہر ہند دار العلوم دیوبند کے قابل فخر ابنائے قدیم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راجدھانی ریاض میں برسر کار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائل ایپ ''دین اسلام'' اور ''حج مبرور'' اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے انداز کے ساتھ پیش کرنے جا رہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالہ سے دو سو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جا رہا ہے۔ مجھے وقتاً فوقتاً محترم مولانا محمد نجیب قاسمی صاحب کے مقالے، الیکٹرانک مضامین اور علمی فتوحات سے استفادہ کرنے کا موقعہ ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ انداز تحریر نے ہمیشہ متاثر کیا۔ میں مولانا نجیب قاسمی کی خدمت میں ہدیۂ تبریک وتشکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید پختگی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے امتحاں اور بھی ہیں

اختر

(پروفیسر اختر الواسع)
سابق ڈائریکٹر: ذاکر حسین انسٹی ٹیوٹ آف اسلامک اسٹڈیز
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Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “Deen-e-Islam” and “Hajj-e-Mabroor” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

Professor Akhtarul Wasey
Ex - Director of Zakir Husain Institute of Islamic Studies
Ex - Head of Islamic Studies Department,
Jamia Millia Islamia – New Delhi
Ex - Vice Chairman of Urdu Academy – Delhi

1. The One Who Was Crowned with the Title of "Mercy" among Prophets

Prophet-hood is such a great position that it is not accorded to everyone, nor a person can obtain it through his desire and endeavours. This is a gift which is gifted to one whom Allah pleases. Allah says in the holy Qur'an:
Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer. (Al-Hajj: 75)
We all believe that all the prophets are superior to general people by great degrees. However, prophets themselves are not of the same grade. Some prophets are higher in rank compared to others. Allah says in the holy Qur'an:
Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spoke, while some of them He exalted (above others) in degree. (Al-Baqarah: 253)

Allah had sent as many as one hundred twenty four thousand prophets for the guidance of the mankind. All of them deserve our respect and they all have high ranks. However, the last messenger Muhammad (PBUH) is the highest in rank among all of them. Although, Muhammad (PBUH) came at last in sequence, he is the best among all the prophets and messengers, and even among all the creatures of Allah. Till the prophet-hood of Muhammad

(PBUH), the prophets would be sent exclusively for a specific period of time and for a specific nation or area. However Muhammad (PBUH) was sent as a Prophet for all those who will come into being till the Day of Judgment.

A lot has been written and spoken on the great status and superiority of Muhammad (PBUH) and his praiseworthy characters will continued to be praised as long as the world lasts. The last book of Allah which was sent down during a period of 23 years by revelation to Muhammad (PBUH) is the epitome of his noble characters, virtues and perfect morale, and a clear mirror or his high morale and noble characters. Allah mentions him in the holy Qur’an at different places. At some place Mohammad (PBUH) is named as "رسـول الله" "Allah's Messenger", at some places he is named as "بشـير" bearer of glad tidings", and at the other place he is named as "نذير" a warner". At some place it is mentioned that his prophet-hood is for the whole Universe, and at some places he is named as the "خاتم النبيين" "seal of prophets". At a place Allah says "ألم نشـرح لك صدرك", at other place Allah says " سبحان الذي أسرى بعبده ليلا من المسـجد الحرام إلى المسـجد الأقصـى", at some place Allah says "إنا أعطيناك الكوثر", at some place Allah says "لقد كان لكم في رسـول الله أسوى حسنـة", at some place Allah says "إن الله وملائكته يصـلون على النبي ، يا أيها الذين آمنوا صلوا عليه وسلموا تسليما". Allah mentioned a number of characteristic of His messenger in the Holy Qur’an. However, in this verse "وما أرســـلناك إلا رحمة للعالمين" Allah has mentioned a distinctive characteristic of His messenger (PBUH) i.e. "We sent thee not save as a mercy for all creation".

The Holy Qur’an is abundant with the countless characteristics of Allah's Messenger (PBUH). However, in this verse "وما أرســـلناك إلا رحمة للعالمين" Allah mentions the distinguishing characteristic of His Messenger i.e. "We sent thee not save as a mercy for all creation". Muhammad (PBUH) is an epitome of mercy, not only for the time when he was sent as a messenger, and not only for those to whom he was sent but for all the people who will come into being till the Day of Judgment.

By going through the books of Prophet's biography, we come to know about the affliction and trial he was subjected to in the cause of Islam. However, despite all the sufferings, he did not invoke Allah against them nor did he wish for a calamity to befall on them. Whenever he was given a choice of punishment for his people he pardoned his people out of his mercy and love, overlooking all the pains he was subjected to by those wrongdoers. This is despite the fact they had committed great crime by hurting Allah's Messenger (PBUH). This would have been enough for the punishment of Allah to befall on them, but Allah's Messenger (PBUH) would always pardon them, and his people were safe from the wrath of Allah due to his characteristic of mercy.

The personality of the king of the two worlds was an epitome of mercy. This characteristic was manifest in all of his aspects in its fullest. Allah's Messenger (PBUH) in his marital life, in his dealings outside his house, whether with

his relatives or with others, whether with children or with adults, he would be kind, merciful and kind-hearted. Allah granted him a role full of mercy, which would make him feel the pain of the weak, and he would become filled up at the bad condition of the poor and orphans. Allah's Messenger (PBUH) felt the pain of the entire world in his heart. This has made the characteristic of mercy a second nature of Allah's Messenger (PBUH). The young, the adult, the Muslims and disbelievers all would benefit from the mercy of Allah's Messenger (PBUH).

Some of the daughters of Allah's Messenger (PBUH) were divorced, and all daughters of Allah's Messenger (PBUH) died in his life except Fatimah (RA). Allah's Messenger (PBUH) was treated badly to the extent that dust would be cast on his shoulder, and thorns were thrown in the path of Allah's Messenger (PBUH). Allah's Messenger (PBUH), his family and companions were boycotted for about three years. Allah's Messenger (PBUH) received great pains. Teeth of Allah's Messenger (PBUH) were broken. Allah's Messenger (PBUH) was expelled from his city. However, despite all these sufferings Allah's Messenger (PBUH) did not complain even slightly.

Mercy of Allah's Messenger (PBUH) was worthy to be seen in his dealings with children. Whenever he would find any child playing in the streets of Medina Munawwarah, he would hug him affectionately. He would kiss him, pamper him and make him laugh. Once Allah's Messenger (PBUH) was loving his grandson Hasan (RA), a villager was

surprised at seeing this scene saying "Do you love your children? As for me, I don’t". Allah's Messenger (PBUH) replied, "Has Allah taken away the mercy from your heart"?

Once Allah's Messenger (PBUH) offered Salat carrying his granddaughter Umamah bint Zainab (RA). When he would prostrate, he would put Umamah (RA) at the ground and when he would stand up he would raise her in his lap. Likewise, once Allah's Messenger (PBUH) heard a child weeping during Salat, he shortened Salat so as his mother is not disturbed.

Abu Qatadah (RA) said, that Allah's Messenger (PBUH) said:
Messenger of Allah (PBUH) said, *"I stand up to offer Salat with the intention of prolonging it. Then I hear the crying of an infant and I shorten Salat lest I should make it burdensome for his mother".* (Bukhari).

Allah's Messenger (PBUH) would take the children in his lap. Sometimes, children would urinate on his garments, but Allah's Messenger (PBUH) would not anger. Mother of believers, Ayesha (RA), said once a child was brought to Allah's Messenger (PBUH). When Allah's Messenger (PBUH) took him in his lap, he urinated on his cloths. Allah's Messenger (PBUH) asked for water to clean his clothes and again took him in his lap.

Whenever the new fruit of the season was brought to Allah's Messenger (PBUH), he would give it to the youngest child. Allah's Messenger (PBUH), fourteen hundreds year ago, at a time when girls were used to be buried alive in order to avoid disgrace, taught the people that children were a source of Allah's mercy and means of comfort. Allah's Messenger (PBUH) stretched wide the sheet of safeguard, safety, kindness and love for girls when other parts of the world had no law in force for the safety of girls. The mercy for the worlds (PBUH) did not only provide permanent safety to girls but also raised them on his shoulders, hugged them with his chest and gave them such a status in the society which has no parallel in the history.

As a human being, Allah's Messenger (PBUH) passed through the state of sadness and due to his sadness Allah's Messenger (PBUH) would weep. When his son Ibrahim (RA) died, Allah's Messenger (PBUH) wept. Sad bin Ubadah (RA) asked "Do you weep O' Allah's Messenger? Allah's Messenger (PBUH) replied, (Translation of Meaning) "This is the mercy which Allah has instilled in the heart of His slaves. Allah has mercy on those who have mercy in their heart".

Women are weak by nature. Allah's Messenger (PBUH) preached his companions to deal with them with kindness earn their heart and forgive them for their ill words. Allah's Messenger (PBUH) said “Treat women kindly, they are like captives in your hands”.

Once Allah's Messenger (PBUH) said about the education of girls “Whoever, brings up the daughters well, treats them well and gives them proper education they would be a shield for him from the Hell Fire”.

Allah's Messenger (PBUH) practically set excellent example of good treatment with women. Once mother of believers Safiyah (RA) was to ride her she-camel, Allah's Messenger (PBUH) sat near the she-camel, and Safiyah (RA) rode her she-camel by setting her feet on the knee of Allah's Messenger (PBUH).

Whenever daughter of Allah's Messenger (PBUH), Fatimah (RA) visited him, he would be very happy and make her sit beside him and honour her very much.

Once, some womenfolk came to Allah's Messenger (PBUH) in a group and requested him saying menfolk would find too much time to benefit from you, but we womenfolk are deprived form this. They requested Allah's Messenger (PBUH) to fix a specific time and day dedicated to them. Allah's Messenger (PBUH), granted them their request and fixed a day for them. That day Allah's Messenger (PBUH) would come to the assembly of womenfolk and preached them. Allah's Messenger (PBUH) encouraged the people to marry widows, not to leave them alone and to give them respect in the society.

Allah's Messenger (PBUH) gave the servants their due share of respect. Allah's Messenger (PBUH) said: *“Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them”.* (Bukhari and Muslim).

Likewise, Allah's Messenger (PBUH) said: *"If your servant prepares food for you, let him eat with you or give some food to him, for it is he who has suffered the heat of fire and smoke".*

Allah's Messenger (PBUH) had kindness towards orphan also. That is why, Allah's Messenger (PBUH) would preach his companions (RA) to take care of orphans. Once Allah's Messenger (PBUH) said: *“I will be like this in Jannah with the person who takes care of an orphan”.* Messenger of Allah (PBUH) raised his forefinger and middle finger by way of illustration. (Bukhari).

Mercy of Allah's Messenger (PBUH) was not confined to human being, rather animal would also benefit from his mercy. It has been reported in a Hadeeth:

He (Allah's Messenger (PBUH) entered the garden of a man from Ansar. All of a sudden, a Camel saw the Prophet (PBUH) it wept tenderly producing yearning sound and its eyes flowed. The Prophet (PBUH) came to it and wiped the temple of its head. So it kept silence. He then said “Who is the master of this Camel? Whose Camel is this?

A young man from Ansar came and said “It is mine, O Apostle of Allah (PBUH).” He said “Don’t you fear Allah about this beast which Allah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it.”
Allah's Messenger (PBUH) said: Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill them, then kill them well and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.” (Muslim).

Inanimate Beings were also within the fold of Mercy of Allah's Messenger (PBUH)

A strange event has been reported in the books of Biography of Allah's Messenger (PBUH) which testifies how Allah's Messenger (PBUH) was a mercy to even inanimate beings. While delivering his speech in Masjid Nabawi, when he would become tired, he would take support of a pillar. Thereafter, a pulpit was prepared for him and Allah's Messenger (PBUH) would sit on that pulpit. Obviously that pillar would no more feel the soft touch of the body of Allah's Messenger (PBUH). This inanimate being was so sad that it cried and Allah's Messenger (PBUH) and his companions (RA) all heard the voice of its weeping. Allah's Messenger (PBUH) came down from the pulpit and went to that pillar. He caressed and calmed it. Allah's Messenger (PBUH) said to his

companions (RA) that if he would not calmed it, it would weep till the Day of Judgment.

During his life in Makkah Mukarramah, the Quraish people tortured him too much, to the extent that Allah's Messenger (PBUH) bade goodbye to his homeland. What else may be more painful for a person that, due to the torture and wrongdoings of his fellow people, he was compelled to resort to other land leaving behind all his dwelling and properties etc. Despite that, after a few years when Allah's Messenger (PBUH) entered the city of Makkah Mukarramah victorious, his head was bowing out of his humbleness and he was reciting "لا تثريب عليكم اليوم" i.e. "This day let no reproach be (cast) on you". If Allah's Messenger (PBUH) had so willed, he would have taken revenge from each and every person. But Allah's Messenger (PBUH) preferred forgiveness over revenge saying "اليوم يوم الرحمة" i.e. "Today is the day of mercy".

In the Holy Qur'an, Allah's Messenger (PBUH) has been named "رحمة للعالمين" as mercy for the worlds. Allah says "وما أرسلناك إلا رحمة للعالمين" i.e. "We sent thee not save as a mercy for all creation". The word "عالمين" is plural of "عالم". This encompasses all the creatures, such as human being, jinn, animals, plants as well as all the inanimate being. Allah's Messenger (PBUH) is a mercy for them due to the fact that the real sprit of the entire universe is zikr (remembrance) of Allah and His worship. That is why, when this sprits will cease to exist in this land and there will be nobody to remember Allah, all these will perish and

the world will come to its end by doomsday. When we have concluded that zikr of Allah is the spirit of all these things, it is easy to understand that Allah's Messenger (PBUH) is a mercy for all of them, for it is only thanks of his instructions, that zikr of Allah and His worship exist in this world.

It has been said that Allah's Messenger (PBUH) is a mercy to all creation means the code of life which Allah's Messenger (PBUH) has brought in the world, is for the well-being of the mankind. Every instruction and provisions contained in the Shari'ah brought by Allah's Messenger (PBUH) is a source of good for the mankind.
The one who was crowned with the title of "Mercy" among prophets is so extensive a subject that if one writes days and nights on the topic of mercy and kindness of Allah's Messenger (PBUH), he cannot give this topic its due right. May Allah guide us to treat our wives, children, family members and other people from outside the house in the same way as the mercy for the worlds (PBUH) has proved by his word and deed for the mankind till the Day of Judgment, Amen!

2. Biography of Mercy-for-all-Creatures (PBUH) by the Lord of the Worlds

The holy Qur’an is the word of Allah which was sent down by Allah the Creator of the Universe to His last messenger Muhammad (PBUH) for the guidance of mankind. This is such a great book that Allah Himself took the responsibility of its preserving upon Him. Allah says in the Holy Qur’an: “Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)”. (Surah Hajr: 9)

The first verses of the Holy Qur’an send down to Allah's Messenger (PBUH) were “Read! In the Name of your Lord, Who has created (all that exists), He has created man from a clot (a piece of thick coagulated blood) Read! And your Lord is the Most Generous”. (Surah al-Alaq: 1-3)

After the first revelation the revelation ceased till about three years. After three years, the same angel who came to Allah's Messenger (PBUH), in the cave of Hira again. At this time, the beginning verses of Surah Al-Muddassir were revealed. Thereafter the revelation continued till the death of Allah's Messenger (PBUH).

The Lord of the universe addressed His beloved prophet Muhammad (PBUH) by these words O you, wrapped up in clothes, O you, enveloped in a mantle, O prophet and O messenger, Allah mentioned other prophets by their names. Only at four places the name Muhammad (PBUH)

has been mentioned while the name Ahmad has been mentioned once in the Holy Qur'an.

Name of Allah's Messenger (PBUH) as "Muhammad" in the Holy Qur'an at four places

"Muhammad (PBUH) is no more than a Messenger, and indeed (many) Messengers have passed away before him. (Surah Aale Imran: 144)

"Muhammad (PBUH) is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets". (Surah Al-Ahzab: 40)

"But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (PBUH) for it is the truth from their Lord, He will expiate from them their sins, and will make good their state". (Surah Muhammad: 1-2)

"Muhammad (PBUH) is the Messenger of Allah, And those who are with him are severe against disbelievers, and merciful among themselves". (Surah Al-Fath: 29)

Name of Allah's Messenger (PBUH) as "Ahmad" in the Holy Qur'an at one place

"And (remember) when Isa (Jesus, AS), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat (Torah) which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed". (Surah Saf: 6)

By this we conclude that Isa (AS) had testified to the prophet-hood of Muhammad (PBUH) during his prophet-hood.

The high status and position of Allah's Messenger (PBUH)

Allah has given His prophet a position which has not been given to any human being or a prophet or a messenger. Allah says in the Holy Qur'an.
"Have We not opened your breast for you (O Muhammad PBUH)? And removed from you the burden, Which weighed down your back? And have We not raised high your fame?" (Surah al-Sharah: 1-4)
No moment in this world passes without the testimony of the prophet-hood of Allah's Messenger (PBUH) besides the testimony of the oneness of Allah, and thousands of Muslims invoke Allah's mercy and blessings on the prophet (PBUH). After Allah the name of His messenger (PBUH) is the most written, spoken, read and heard.

Muhammad (PBUH) the owner of the Pond of Kausar

The Lord of the Universe did not only honour His messenger (PBUH) in this world, but will also bestow him a great position by giving him *Haudh-e-Kausar* on the Day of Judgment, which is exclusively given to the prophet Muhammad (PBUH). Allah says in the Holy Qur'an: Verily, We have granted you (O Muhammad PBUH) *Al-Kauthar* (a river in Paradise). Therefore, turn in prayer to your Lord

and sacrifice (to Him only). For he who hates you (O Muhammad PBUH), he will be cut off from every posterity (good thing in this world and in the Hereafter). (Surah al-Kauthar: 1-3)
Kauthar is the name of a pond which will be given to Muhammad (PBUH) and his followers will quench their thirst at the Day of Judgment from this. The utensils put at *Haudh-e-Kauthar* will be abundant like the stars of the heavens.

Darud-o-Salam upon Muhammad (PBUH)

Allah has not given His Messenger Muhammad (PBUH) a high position in the world, but He also has given him a great status in the heavens. Allah says: “Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad PBUH) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Slat on (ask Allah to bless) him (Muhammad PBUH), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum)”. (Surah al-Ahzab: 56)
This verse sheds light on the status of Allah's Messenger (PBUH) in the heavens, i.e. Allah mentions him in the assembly of His angles and showers His blessing on His messenger and angles also invoke Allah to shower His blessing and exalt his status. In addition, Allah also ordered those on the earth to send their Darud to His messenger. Allah's Messenger (PBUH) said: “He, who recited Darud on me once, Allah will grant him with ten blessings”

Sayings of Allah's Messenger (PBUH) is Revelation from Allah (Ta'ala)

What a great status to Allah's Messenger (PBUH) has been given by Allah that he speaks by the order of Allah and not on his own. Allah says: “Nor does he speak of (his own) desire. It is only a Revelation revealed.” (Surah Najm: 3-4)

Great Concern of Allah's Messenger (PBUH) on the Guidance of his People

Allah's Messenger (PBUH) had great concern for the guidance of his people to the extent that Allah says: “It may be that you (O Muhammad SAW) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) i.e. in your Message of Islamic Monotheism.” (Surah al-Shu’araa: 3)
Our prophet (PBUH) had great concern on the guidance of disbelievers and polytheists day and night and strived hard for their guidance. How sad is this that today some Muslims hasten to brad their own Muslim brothers as disbelievers and polytheists due to their some mistakes.

Allah's Messenger (PBUH) was sent as a Prophet of Mercy:

The Lord of the worlds sent His Messenger as a mercy not for Muslims or Arabs, but He sent him as a mercy for all the worlds as Allah says: “And We have sent you (O

Muhammad SAW) not but as a mercy for the 'Alamin (mankind, jinn and all that exists)". (Surah Anbiya': 107)
A prophet who was sent as a mercy for all the worlds, how can one find a place for terrorism in his teachings? Allah's Messenger (PBUH) has always taught his people to establish peace and security.

Prophet Muhammad (PBUH) is the Seal of Prophets

Prophet Muhammad (PBUH) is the seal of prophets besides his being a messenger. The chain of the prophet-hood which was started from Adam (AS) came to an end with the prophet-hood of Prophet Muhammad (PBUH). It means no more prophet will be sent and no more Shari'ah will be sent down. Allah says: "Muhammad (PBUH) is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets". (Surah al-Ahzab: 40)
Allah's Messenger (PBUH) said: "I am the last prophet and there will be no prophet after me". (Bukhari & Muslim)

Prophet Muhammad (PBUH) Was Given Universal Prophet-hood

As mentioned in the Holy Qur'an and Hadeeth, Prophet Muhammad (PBUH) is the last messenger, i.e. he was sent as a prophet till the Day of Judgment. It means he was bestowed with universal prophet-hood. Allah has mentioned this universal prophet-hood in various verses of the Holy Qur'an. Of these, I mention only two verses: Say

(O Muhammad PBUH): "O mankind! Verily, I am sent to you all as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth”. (Surah al-A’araf: 158)
Similarly, Allah says: “And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind”. (Surah Saba: 28)

Good model of Allah's Messenger (PBUH)

Since Prophet Muhammad (PBUH) was given universal prophet-hood, his life has been made a perfect example till the Day of Judgment. Allah says: “There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day, and remembers Allah profusely.” (Surah al-Ahzab: 21)
Since the life of Prophet Muhammad (PBUH) is a perfect model for the mankind, we should put in practice his Sunnah. Today, we discard Sunnah saying these are not obligatory. Sunnah does not mean that we have a choice not to practice Sunnah rather, we should strive for adopting Sunnah whatever is in our capacity. It is a matter of great concern that some of our brothers not only discard Sunnah, but they also make fun of Sunnah. Beware, that making fun of Sunnah of Prophet Muhammad (PBUH) may cause your destruction. Allah has kept alive Sunnah of Prophet Muhammad (PBUH) even today, if not collectively, Sunnah of Prophet Muhammad (PBUH) is being practiced individually. Keeping beard is not only a Sunnah of Prophet Muhammad (PBUH), but also an

obligatory act in the light of his sayings and actions. The whole nation of Islam unanimously agrees on this matter. Despite the necessity of keeping the beard, some of our brothers do not only discard beard but they also make fun of the beard and make themselves deserving the wrath of Allah.

Obeying Prophet Muhammad (PBUH)

Allah has made the success of both the worlds in following the footsteps of Prophet Muhammad (PBUH). That is why, Allah made following of His Messenger (PBUH) obligatory. Allah says, “Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (Surah Aale Imran: 31)

Allah has ordered us to follow His Messenger (PBUH) besides His order to follow Him in a number of verses. At some place, Allah says: “Obey Allah and the Messenger (Muhammad PBUH)”. At another place, Allah says: “Obey Allah and His Messenger (Muhammad PBUH). At another place, Allah says: “Obey the Messenger (Muhammad PBUH).

At all these places Allah makes only one demand from His slaves i.e. to obey Allah's order as well as Prophet's (PBUH) order. Allah has made it clear at different places in the Holy Qur’an that is in necessary to obey Allah's Messenger (PBUH) besides obeying Allah and it is

impossible to obey Allah without obeying His Messenger (PBUH).

The First Commentator of the Qur'an Muhammad (PBUH)

Allah says in the Holy Qur'an: "And We have also sent down unto you (O Muhammad SAW) the Dhikr (the reminder and the advice (the Qur'an)), that you may explain clearly to men what is sent down to them, and that they may give thought". (Surah Nahl: 44)

Likewise Allah says: "And We have not sent down the Book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ". (Surah Nahl: 64)

Allah, in these verses, has made clear that prophet Muhammad (PBUH) is the first Commentator of the Holy Qur'an and he was given this responsibility from Allah to clearly state to the Muslim Ummah all the rulings and issues with their minutest details. We believe that Prophet Muhammad (PBUH) through his words and actions has fulfilled this duty perfectly. The sayings and actions of prophet Muhammad (PBUH) i.e. Ahadith, transferred to the Muslim Ummah, through his companions and companions of their companions constitutes the first and basic explanation of the Holy Qur'an through highly reliable source. That is why, it is impossible to understand the Holy Qur'an without understanding Hadeeth.

The Longest Journey of the History by Prophet Muhammad (PBUH)

Allah has mentioned the longest journey of the history (Isra'a and Me'raj) in the Holy Qur'an, during which Prophet Muhammad (PBUH) went to the heavens. The journey from Masjid-e-Haram (Makkah) to Masjid Aqsa (Jerusalem) is called Israa'. This has been mentioned in the following verse. Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad SAW) for a journey by night from Masjid-e-Haram (Makkah) to Masjid Aqsa (Jerusalem). (Surah Bani Israel: 1)
The journey from Aqsa mosque to the heavens is called Me'raj. This event has also been mentioned in the following verse of Surah Al-Najm: Allah says: "Then he [Jibril (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer, So (Allah) revealed to His slave [Muhammad SAW through Jibrail (Gabriel) AS whatever He revealed". (Surah Najam: 8-10) Verses of Surah Al-Najm clearly mention that prophet Muhammad (PBUH) in this journey saw great signs of Allah. Allah says: "And indeed he (Muhammad SAW) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad SAW) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

Indeed he (Muhammad SAW) did see, of the Greatest Signs, of his Lord (Allah)”. (Surah Najam: 13-18)

Salah of Prophet Muhammad (PBUH)

Allah ordered His Messenger Muhammad (PBUH) to offer salah during the major part of the night, saying: “O you wrapped in garments (i.e. Prophet Muhammad PBUH)! Stand (to pray) all night, except a little. Half of it, or a little less than that. Or a little more; And recite the Qur’an (aloud) in a slow, (pleasant tone and) style”. (Surah Al-Muzzammil: 1-4)

Likewise, in the last verse of Surah Al-Muzzammil, Allah says: “Verily, your Lord knows that you do stand (to pray at (also night) a little less than two-thirds of the night, or half the night, or a third of the night, and a party of those with you”.

Mother of believers Ayesha (RA) says: The feet may not be swollen due to offering salah for one or two hours, rather the feet may get swollen by offering salah during major part of the night due to long prostration and bowing. Prophet Muhammad (PBUH) would recite the long surahs of the Holy Qur’an like Surah Al-Baqarah and Aal-e-Imran in one rak’a reciting properly, not hastily.

Besides, salah of Tahajjud, Prophet Muhammad (PBUH) would offer obligatory salahs with utmost sincerity and devotion. Prophet Muhammad (PBUH) used to offer other salahs also like Sunnat-e-Mu’akkadah, Nawafil, Ishraque salah, Dhuha salah. Tahiyyatul Wudhu (Nafl after making Wudhu), Tahiyyatul Masjid (Salah offered after entering a

mosque) etc. At special occasion, he would resort to Allah through salah. At solar eclipse or lunar eclipse, he would rush to mosque to perform salah. Whenever he encountered any problem or pain, he would hasten to the mosque. Whenever he would return from journey the first thing he would do was to go to the mosque and offer salah. Prophet Muhammad (PBUH) would offer salah perfectly without any haste.

Moral Character of Prophet Muhammad (PBUH)

Allah says in the Holy Qur'an about the moral character of His Messenger (PBUH) in the following verse: "And verily, you (O Muhammad PBUH) are on an exalted (standard of) character".

When mother of believers Ayesha (RA) was asked about the moral character of Prophet Muhammad (PBUH), she said "كان خلقه القرآن" i.e. his moral character was according to the teachings of the Holy Qur'an. (Bukhari& Muslim) Prophet Muhammad (PBUH) said: I was sent to complete the moral rectitude. (Musnad Ahmed) Anas (RA) says, I remained in the service of the prophet (PBUH), he neither utter the word "Uff" on any matter nor he asked why you have done this, after the completion of any certain work. Similarly, he never asked why you have not done this, after the non-completion of any certain work. His moral character was the best in the world and he was very handsome also. I did not touch any silk cloth or pure silk or a soft material which was softer than the blessed hands

of the prophet (PBUH). Similarly, I did not smell any perfume or Musk that was better smelling than the perspiration of the prophet (PBUH). (Tirmizi) Ayesha (RA) says, the prophet (PBUH) never beat any person or any servant or any woman (wife or bondmaid) except in the battlefield. (Tirmizi) Ayesha (RA) says, the prophet (PBUH) had neither spoken any evil nor he would use undignified words in the markets nor he will compensate evil with evil rather he would forgive and never tell anyone. (Tirmizi) Hassan bin Ali (RA) says, the prophet (PBUH) had kept himself from three things; quarrel, arrogance and pointless discussions and saved the people from three things he neither insults others nor finds faults of others nor looks for shortcomings in others. (Tirmizi) We must learn the ethics of the prophet (PBUH) and try to apply these in our lives.

Marital Life of Prophet Muhammad (PBUH)

The Holy Qur'an addresses the people till the Day of Judgment: "Nor that you should ever marry his wives after him (his death)". (Surah al-Ahzab: 53)
O believers it is not halal for you to marry the wives of the prophet (PBUH) after his death i.e. the pure wives (Wives of the Prophet Muhammad (PBUH)) have a status of mothers for all the believers. Prophet Muhammad (PBUH) married a few women, out of them only Ayesha (RA) was virgin. All others were either widows or divorced. The prophet (PBUH) was married at the age of 25 years with Khadijah (RA). She was 40 years of age at the time of her

marriage with the prophet Muhammad (PBUH), i.e. she was elder than the prophet Muhammad (PBUH) by 15 years. Moreover, she had previously married twice before her marriage with the prophet Muhammad (PBUH) and she had children from her two earlier husbands. When prophet Muhammad (PBUH) reached the age of 50, Khadijah (RA) died. Thus prophet Muhammad (PBUH) spent the whole time of his youth (from 25-50 years) with a widow Khadijah (RA).

Saudah (RA) who had accepted Islam along with her mother and husband, migrated to Abyssinia and her husband died there. When there was nobody to support her, Allah's Messenger (PBUH) married her after demise of Khadijah (RA) in the 10th year of Hijrah. At that time Allah's Messenger (PBUH) was fifty years old and Saudah (RA) was fifty five years of age, who was the first widow in Islam. After demise of Khadijah (RA) about 3-4 years only Saudah (RA) was with Allah's Messenger (PBUH), because Ayesha (RA) joined Allah's Messenger (PBUH) 3-4 years after her marriage with Allah's Messenger (PBUH) in Medina Munawwarah. Thus Allah's Messenger (PBUH) spent his life till 55 years with only one woman who was a widow.

Thereafter, Allah's Messenger (PBUH) contracted a few marriages. Theses marriages were not contracted to satisfy any sexual needs which he suddenly felt after reaching the age of 50. These marriages were contracted taking into consideration some political, religious and social needs. Had these marriage been for the satisfaction of sexual needs, he would have married virgin women. In

addition, it has been mentioned in Ahadith that Allah's Messenger (PBUH) never married a woman nor gave the hands of any of his daughters in marriage to anybody unless Jibra'el (AS) descended with revelation from Allah.

Summary

Allah mentions the noble characters of His Messenger Muhammad (PBUH) in the Holy Qur'an. Allah's Messenger (PBUH) was not sent as a prophet for the people of his time only, but he was sent as a prophet for all those who will come into existence till the Day of Judgment. The chain of prophet-hood has ended with the prophet-hood of Muhammad (PBUH). No more prophets will be sent till the Day of Judgment. This Shari'ah of Prophet Muhammad (PBUH) will serve as the light of the way for the mankind, till the Day of Judgment. Thus, Allah gave His Messenger (PBUH) universal prophet-hood. Despite his great position and status, Allah's Messenger (PBUH) was tortured in various ways. Major part of his life was full of pain and trouble, but he always had patience and rendered the duty of prophet-hood with utmost perfection and dedication. Prophet's worship, dealings, moral characters, and social relations will always be excellent example for the mankind. We should take lesson form the good model of Allah's Messenger (PBUH) that whenever we encounter any problem whether, marital or at national or international, we have to bear it and strengthen our bond with Allah following the footsteps of Allah's Messenger (PBUH). We can spend our lives according to the way of Allah's

Messenger (PBUH) only when we have knowledge of his seerat. Therefore, we should read books of seerat ourselves and ask our children to read the same.

May Allah help us to spend our lives following the footsteps of His Messenger (PBUH), Amen!

3. Prophet Muhammad (PBUH) is the Seal of Prophets

Allah sent Muhammad (PBUH) as the Seal of prophets and leader of messengers. The door of prophet-hood and prophetic mission has now been closed forever. The prophet (PBUH) was given a complete religion. That is why, Shari'ah of Muhammad (PBUH) (i.e. the Qur'an and Hadeeth and the sciences extracted from them) exclusively will remain as the light of the way for the whole mankind as long as this world lasts. Among the clear evidence to the end of the prophet-hood with the prophet Muhammad (PBUH) is that he was sent as messenger till the Day of Judgment for the whole mankind. Allah proclaims the universal prophet-hood of the prophet Muhammad (PBUH) at numerous places in the Holy Qur'an. Given below are three such verses.

- Say (O Muhammad SAW): "O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. (Surah al-A'araf: 158)
- And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind. (Surah Saba: 28)
- And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alameen (mankind, jinn and all that exists). (Surah Anbiya': 107)

Since the very beginning of Islam till the present day the whole nation of Islam in the light of the Qur'an and Hadeeth unanimously agrees to the fact that the chain of prophet-hood has ended with the prophet-hood of Muhammad (PBUH). Over a period of more than one thousand and four hundred years, billions of Muslims have subscribed to this faith. Thousands of Hadeeth scholars, Commentators of Qur'an, Jurists and scholars in the explanation of the Qur'an and Hadeeth have clearly stated that the series of prophet-hood has now ended and that Shari'ah of Muhammad (PBUH) will be in force till the Day of Judgment. All the schools of thought of Muslim Ummah, every person whether scholar or illiterate, residing in cities or rural areas, not only Muslims but also some of the non-Muslims also know about this belief of the Muslims that Muhammad (PBUH) is the last prophet and messenger of Allah and that there will be no more prophet or messenger. Scores of those claiming prophet-hood have emerged from time to time who were defeated by the whole Muslim Ummah defending their prophet and the flag of Islam.

Many verses of the Holy Qur'an testify that Muhammad (PBUH) is the last prophet. Maulana Mufti Muhammad Shafi (RHA), in his book "Khatme Nubuwat" (The End of Prophet-hood) proved it supported by one hundred verses of the Qur'an, 210 Ahadith, consensus of the nation, hundreds of statements of companions of the prophet (RA), companions of the prophet's companions and great scholars of Islam. Some scholars have proved the end of

the prophet-hood by each Surah of the Holy Qur’an. I prefer to briefly mention one verse:
“Muhammad (PBUH) is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything”.

During the time of ignorance (Pre-Islamic times), the adopted son was regarded as the real son. At the beginning of this verse, Allah has refuted this saying that the adopted son is not in the position of a real son. Thus the prophet (PBUH) is not the father of Zaid bin Thabit (RA). Thereafter Allah says "But he (PBUH) is the Messenger of Allah and the seal of the prophets".
This article is about this phrase of this verse. This clearly testifies to the fact that the religion of Islam and the gift of prophet-hood have been completed with the prophet-hood of Muhammad (PBUH). There is neither a room nor is there a need for a prophet after the Prophet Muhammad (PBUH). Allah says "اليوم أكملت لكم دينكم وأتممت عليكم نعمتي" This day, I have perfected your religion for you, completed My Favour upon you, (Surah Al-Maedah: 3). Allah is the Lord of the worlds, i.e. He is the Sustainer of all the human being, jinns and the whole universe till the Day of Judgment. Likewise the prophet (PBUH) was not sent as a prophet for the people of his time, nor for the Muslims only, but he (PBUH) was sent as a prophet to the whole mankind and there will be no prophet till the Day of Judgment. Even Eisa (AS), after his dissension to the earth will follow on the Shari’ah of Muhammad (PBUH) and will he people to it exclusively.

Besides the words of Allah, sayings of the prophet (PBUH) are also an important part of Islam. In addition, we cannot understand the words of Allah without traditions i.e. sayings and actions of Allah's messenger (PBUH). Allah ordains in several verses to obey the messenger besides his obedience. Thus besides the Holy Qur'an prophet's (PBUH) Ahadith (sayings and actions) is an important source of Islamic Shari'ah. The wealth of Hadeeth contains hundreds of sayings of the prophet (PBUH) which clearly testify that there will be no prophet or messenger after him. These sayings have reached through multiple chains to the Muslim nation. Therefore, in the light of the Qur'anic verses and prophet's Ahadith, the whole Muslim nation is unanimously agree that just as one cannot be a Muslim without believing in him, he cannot be a Muslim unless he believes that he (PBUH) is the last prophet. Numerous Ahadith contained in books of Ahadith clearly testify the end of prophet-hood. Given below are two Ahadith:

The messenger of Allah (PBUH) said, my example, in comparison to other prophets (AS), is of a person who built a house and decorated it in the highest capacity but left the place of a brick in a corner of it. People come to see the house, praise it and say why this brick is not fixed, so that the house would have been completed. I filled that left place, the palace of the prophet-hood is completed by me, I am the seal of the prophets and the chain of prophets ends with me. (Muslim, Tirmizi, Nasai & Musnad Ahmed) The prophet Muhammad (PBUH) explained the issue of

Khatme Nubuwat (the end of prophet-hood) by giving a best example.

The messenger of Allah (PBUH) said, the prophets (AS) of Bani Israel used to be the leader of their nation, whenever any prophet dies, Allah used to send another prophet as his deputy. Whereas, after me no prophet will come, rather there will be Caliphs of me. (Bukhari & Muslim)

In the light of the Qur'an and Sunnah, the whole Muslim Ummah from the beginning of Islam till today agrees that the door of prophet-hood has been closed after our prophet Muhammad (PBUH). Muhammad (PBUH) is the last messenger of Allah (PBUH) and Shari'ah given to will remain as the light of the way for the whole mankind as long as this world lasts.

4. Concise and Comprehensive Sayings of the Unprecedented eloquent of the Arab World Muhammad (PBUH)

An epitome of eloquence and perfection of language and an unprecedented eloquent of the Arab World Muhammad (PBUH) said that he was bestowed with the eloquence and perfection of language. (Bukhari) It means that he (PBUH) had the capacity of expressing wide meanings using short phrases. Among countless features of the Prophet (PBUH) is that when the first revelation was descended upon him and he was asked to recite, he excused by saying that he was not a lettered person. But Allah had trained him in such a fashion that his sayings and actions have become an example and will remain so as long as the world will exist. Great scholars and men of literature shone in the horizons benefiting from the wise sayings of the prophet (PBUH). Some of his sentences have become proverbs of Arabic literature as long as the world will last. The preaching, exhortation, speeches, messages and supplications enriched and added value to the Arabic literature besides giving it a unique style.

What else it can be other than a miracle that a person who after saying "I am not a lettered person", surprisingly, says “I am the most eloquent person of the Arab world, for I

belong to Quraish tribe and I have suckled from Bani Sad",(الفائق في غريب الحديث authored by Zamakhsahri). These two tribes enjoyed special position and ranking in the field of language and literature. Abu Bakr Siddiq (RA) once asked Allah's Messenger (PBUH) saying "I have travelled in the Arab world and have listened to their most eloquent persons, but did not find any of them more eloquent than you. Who has trained you?" He (PBUH) said, "My Lord has trained me in the best manner and conferred upon me with the best literature". Scholar have differed on the authenticity of the above-mentioned Hadeeth, however the meaning contained in it has been accepted by all of them.

Allah has gifted His Messenger (PBUH) such a high level of eloquence and literature which will have no parallel to it till the Doomsday. His wise sayings will serve as light of the way for the whole mankind. Speeches of the Prophet (PBUH) especially the speech delivered at the time of Hajjatul-Wida' which was his last speech is not only among the most concise but it also serves as a base of the human right. In the said speech, delivered before more than one thousand and four hundred years ago, the Prophet (PBUH) presented concisely principles, if they are implemented, peace and security may be established in the whole world.

Just as the wise sayings of the Prophet (PBUH) have been accorded special importance, the Islamic Shari'ah is abundant with the virtues of memorizing theses wise sayings. Allah's messenger (PBUH) said, "The one who

memorizes, for the sake of benefiting my people, forty Ahadith useful for religious works, Allah will resurrect him with the group of scholars and martyred and will say to them to enter paradise from whichever gate they please". This hadeeth has been narrated by Ali, Abdullah bin Mas'ood, Mu'az bin Jabal, Abud Darda, Abu Saeed, Abu Hurairah, Abdullah bin Abbas, Abdullah bin Umar, Jabir and Anas (RA) and it is mentioned in various books of Hadeeth. Some scholars have questioned the authenticity of the chain of this Hadeeth, however in quest for obtaining the reward mentioned in the said Hadeeth, scores of scholars have gathered forty Ahadith. The most famous of them is the forty Ahadith compiled by Imam Nawawi the author of the most famous explanation of "Muslim" which has the wide popularity in the whole world.

Given below are forty Ahadith extracted from the books of "Bukhari" and "Muslim". They contain wealth of knowledge and information, which serve as the wise principles of high moral, culture and civilization. We, therefore, should memorize them, put them in practice and communicate them to others, so that even Non-Muslims may also clear their doubts about Islam after having been acquainted with the true teachings of the prophet (PBUH).

1) Allah's Messenger (PBUH) said: “Actions are judged by intentions”. (Bukhari & Muslim)
2) Allah's Messenger (PBUH) said: “Major sins are; to ascribe partners to Allah, disobey parents, murder someone without any wrong on his side, and to give false witness”. (Bukhari)

3) Allah's Messenger (PBUH) said: “Avoid the seven destructive sins”. The companions (RA) inquired, 'O Allah's Messenger! What they are, he said, “To join others in the worship along with Allah, magic, to kill a person without any just cause, to consume Riba (interest), to embezzle an orphan's wealth, to flee from the battlefield and to accuse a chaste woman. (Bukhari & Muslim)
4) Allah's Messenger (PBUH) said: “**The signs of a hypocrite are three; telling lies, breaking promise, and betrays if entrusted.**” (Bukhari & Muslim)
5) Allah's Messenger (PBUH) said: The best of you are those who learn the Qur’an and teach it. (Bukhari)
6) Allah's Messenger (PBUH) said: “The most beloved deeds to Allah are the most regular and constant even though it were little”. (Bukhari & Muslim)
7) Allah's Messenger (PBUH) said: “I am the seal of the prophets, there is no prophet after me”. (Bukhari & Muslim)
8) Allah's Messenger (PBUH) said: “Purity is half of Iman (faith)”. (Muslim)
9) Allah's Messenger (PBUH) said: “The dearest parts on the face of the earth loved by Allah are the mosques”. (Muslim)
10) Allah's Messenger (PBUH) said: "Whoever sends Darud once upon me, Allah will send ten blessings upon him”. (Muslim)
11) Allah's Messenger (PBUH) said: “A believer should not be stung twice from the same hole”. (Bukhari & Muslim)

12) Allah's Messenger (PBUH) said: “The wrestler is not one who is good at wrestling, but the wrestler is one who controls himself in a fit of rage”. (Bukhari & Muslim)
13) Allah's Messenger (PBUH) said: "A believer owes another believer five rights: responding to greetings, visiting the sick, following the funeral, accepting the invitation, and saying 'Yarhamuk-Allah (May Allah have mercy on you),' when one says 'Al-hamdulillah (Praise be to Allah)' after sneezing". (Bukhari & Muslim)
14) Allah's Messenger (PBUH) said: Messenger of Allah (PBUH) said, "He who is not merciful to people, Allah will not be merciful to him". (Bukhari & Muslim)
15) Allah's Messenger (PBUH) said: “Oppression will turn into darkness on the Day of Resurrection.” (Bukhari & Muslim)
16) Allah's Messenger (PBUH) said: “A backbiter will not enter the Paradise”. (Bukhari & Muslim)
17) Allah's Messenger (PBUH) said: “Live in this world as though you were a stranger or a wayfarer”. (Muslim)
18) Allah's Messenger (PBUH) said: “The one who severs the ties of kinship will not enter the Paradise”. (Bukhari & Muslim)
19) Allah's Messenger (PBUH) said: “The Prophet (PBUH) said, "If one does not leave telling lies and false conduct while he is fasting, Allah has no need that he should abstain from his food and his drink”. (Bukhari)
20) Allah's Messenger (PBUH) said: “The Prophet (PBUH) said, "It is enough for a man to prove himself a liar

when he goes on narrating whatever he hears". (Muslim)

21) Allah's Messenger (PBUH) said: "He will not enter Jannah whose neighbour is not secured from his mischief". (Bukhari & Muslim)
22) Allah's Messenger (PBUH) said: "The best among you for me, are those who have the best manners and character". (Bukhari & Muslim)
23) Allah's Messenger (PBUH) said: "Wealth does not diminish by giving Sadaqah (charity). Allah augments the honour of one who forgives and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks". (Muslim)
24) Allah's Messenger (PBUH) said: "A man's spending on his family is a deed of charity". (Bukhari & Muslim)
25) Allah's Messenger (PBUH) said: "0 young men, those among you who is capable of marrying should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford he should keep fasts for it is a means of controlling the sexual desire". (Bukhari)
26) Allah's Messenger (PBUH) said: "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, you may be blessed". (Bukhari & Muslim)
27) Allah's Messenger (PBUH) said: "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into

doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king), he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart". (Bukhari)

28) Allah's Messenger (PBUH) said: "By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them". (Bukhari & Muslim)
29) Allah's Messenger (PBUH) said: "Allah helps His slave as long as he helps his brother". (Muslim)
30) Allah's Messenger (PBUH) said: "Allah's Messenger (PBUH) said, "When honesty is lost, then wait for the Hour". (Bukhari)
31) Allah's Messenger (PBUH) said: How Duas can he be answered of those persons who eat unlawful food, drink unlawful, wear unlawful clothes. (Muslim)
32) Allah's Messenger (PBUH) said: "One who strives to help the widows and the poor is like the one who fights in the way of Allah". (Bukhari & Muslim)
33) Allah's Messenger (PBUH) said: "You are given sustenance and helped due to poor persons". (Bukhari)
34) Allah's Messenger (PBUH) said: "May Allah show mercy to a man who adopts a kind attitude when he

sells, buys and demands for the repayment of loans". (Bukhari)

35) Allah's Messenger (PBUH) said: "Eat, drink, give charity and clothe yourselves, without being extravagant, and without showing off". (Bukhari)
36) Allah's Messenger (PBUH) said: "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully and a man to whom Allah gives knowledge which he applies and teaches it". (Bukhari)
37) Allah's Messenger (PBUH) said: "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever". (Muslim)
38) Allah's Messenger (PBUH) said: "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days". (Bukhari)
39) Allah's Messenger (PBUH) said: "A true Muslim is one from whose tongue and hands other Muslims are safe and a Muhajir (Emigrant) is one who refrains from what Allah has forbidden". (Bukhari)
40) Allah's Messenger (PBUH) said: "Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well and if you slaughter, then slaughter well. Let each one of you sharpen his blade

and let him spare suffering to the animal he slaughters." (Muslim)

I hope that based on the sayings (mentioned above) of the seal of prophets, leaders of messengers and the best of whole creations of Allah, Mohammad (PBUH), we will be able to save ourselves from the big sins, such as shirk, disobedience of parents, killing, telling lies, sorcery, injustice, aggression, breaking promises, breach of trust, non-observance of kinship, wrongdoing with neighbours, using unlawful and doubtful things, extravagance, being proud, envy and hatred; all of which have become incurable disease of our society. Hope we will do good deeds according to the teachings of our prophet (PBUH) seeking continence of Allah. I hope we will leave no stone unturned to steadfastly working in this mortal word for our everlasting lives in the hereafter by amending our moral character and elevating it to the highest ranks. May Allah help us understand the sayings of the epitome of eloquence and perfection of language and an unprecedented eloquent of the Arab World, Muhammad (PBUH) and may he help us to put them in practice. May he help us to communicate them to others, Amen!

5. Insulting Prophet Muhammad (PBUH) is an Inexcusable Crime

Strict legal action should be taken against Hindu Mahasabha leader, Kamlesh Tiwari for his defamatory remarks against prophet Muhammad (PBUH) not only because the man has hurt religious sentiments of the Muslim community which can never tolerate any insult against the Prophet but also because his idiotic comments have added to the communal tension and intolerance and thereby threatened the stability and overall development of the country.

There can be no two opinions regarding the fact that insulting others has nothing to do with freedom of expression. Each and every citizen of a country may file a defamatory case against a person who tries to play with his honour and dignity. But we fail to understand why the same does not apply in the case of making defamatory comments against religious personalities especially the prophets. Why insult remarks against a religious figure are justified under the pretext of freedom of expression? This makes us to conclude that such heinous attempts are driven by hatred and intellectual terrorism of the anti-Islamic elements. Islam has always maintained and invited others to maintain peace and tranquillity. The defamatory remarks against the Prophet (PBUH) are enough to create outrage among the Muslims but Muslims in India have presented a shining example of self-restraint in the face of

all the anti-nationalist activities carried out by some Hindu organizations and elements.
The Muslim community, and so should the followers of other religions, unanimously consider it a highly condemnable crime to insult the religious figures and the prophets. It is a crime in multiples ways: defamation of the person, hurting sentiments of his followers and thereby threatening the national integrity and peace. The punishment for such a heinous crime in Islam along with other religions is death; respect for the prophets and patching the bleeding wounds of their followers both require so.

However, a common citizen has no right to take law in his hand; it will only worsen the situation. Only the government has the right to punish the guilty and it should take strict action against such people in accordance with law.

According to Islamic law, the punishment for insulting the Prophet (PBUH), however, is death. Allama Ibn Taimiyyah has discussed the issue in detail in his *Al-Ṣa-rim al-Maslul ‘ala Shatim al-Rasul*, substantiating it by evidences from the Qur’an and Sunnah. The Messenger of Allah (PBUH) ordered to kill a person who had been insulting him even thought he was clinging to the covering of the Ka’abh. Anas ibn Malik (may Allah be pleased with him) narrated: **“On the day of the Conquest, the Prophet (PBUH) entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Kaʿbah." The Prophet**

(PBUH) said, "Kill him." (Ṣaḥiḥ al-Bukhari) The man, ʿAbdullah ibn Khaṭal used to compose satirical poetry to lampoon the Messenger of Allah (PBUH), he even had two songstresses who used to satirize the Prophet in song. When the Prophet (PBUH) ordered to kill him, he was brought out of the covering of the Ka'bah in which he had wrapped himself and slain between Maqam Ibrahim and the well of Zamzam. Inviolability of the Holy Sanctuary of Makkah (the Ḥaram) was lifted for some time for the Prophet (PBUH). Killing of Ibn Khaṭal between Maqam Ibrahim and the well of Zamzam i.e. only a few metres away from the Holy Ka'bah itself shows graveness of insulting the Prophet as compared to other crimes requiring capital punishment.

The world must realize that the reverence and love the Muslims have for the Messenger of Allah (PBUH) is unparalleled; they love him as they love nothing else. Besides, Islam requires them to love the Prophet and his traditions. There has not ever been a man besides Muhammad (PBUH) who had as many noble qualities as he had nor there will come anyone like him again. He was humble and forgiving. Care for the neighbours, serving people in general, showing love to the children, respect for women, kindness to the animals, maintaining justice, taking care of the slaves and the orphans, bravery, firmness, abstinence from worldliness, contentment of heart, fairness in dealings, initiating greetings, generosity and hospitality are some distinguished characteristics that the blessed personality of the Prophet enjoyed altogether.

Anas (may Allah be pleased with him) narrated that the Prophet (PBUH) said: **"None of you can have faith till he loves me more than his father, his children and all mankind."** (Ṣaḥiḥ al-Bukhari and Ṣaḥiḥ Muslim) Abdulaah ibn Hisaam reported: We were with the Messenger of Allah, peace and blessings be upon him, and he was holding the hand of Umar ibn Al-Khattab. Umar said to him, “O Messenger of Allah, you are more beloved to me than everything except for myself.” The Prophet said, “**No, by the one in whose Hand is my soul, until I am more beloved to you than yourself**.” Umar said, “Indeed, now I swear by Allah that you are more beloved to me than myself.” The Prophet said, “**Now you are right, O ʿUmar**.” (Ṣaḥiḥ al-Bukhari)

In view of the current situation in India, I would like to request my Muslim brothers to exercise self-restraint, bring the teachings of the noble Prophet (PBUH) into their life and use their abilities to positively communicate the same to others. We should not forget how much hardship and prosecution the Prophet (PBUH) had to face from the day he proclaimed prophet-hood till his departure from the world: the pagans put intestines of a camel on his back, threw dust on him, called him, soothsayer, magician and mad, incited his sons in law to divorce his daughters, imposed a boycott on him for consecutive three years, pelted him with stones, made him to migrate from his birth place, injured him during the battle of Uḥad, tried to kill him by poisoning and plotted to murder him by dropping a rock. Moreover, he had to spend two months without lightening

fire for cooking in his house. All his offspring except Faṭimah (may Allah be pleased with her) died in his life. In short, he had to face prosecution as well as other challenges but nothing could make him give up forbearance and patience. He steadily kept on conveying the message he was entrusted with. All such incidents in the life of the Prophet (PBUH) have a great lesson for us to take. They teach us how to face all the challenges whether domestic, social, national or international with patience following in his footsteps and strengthening our bond with Allah the Exalted.

6. Brief Biography of the Prophet Mohammad (PBUH)

- Our prophet Mohammad (PBUH) was born in the holy city of Makkah Mukarramah on Monday 9th Rabi I (571 AD).
- His father died while he was still in the womb of his mother.
- At the age of 6 year, his mother died.
- At the age of 8 year, 2 months and 10 days, his grandfather Abdul Muttalib also died.
- At the age of 13 year, he (PBUH) embarked on a business trip towards Syria. He however broke his journey and came back.
- When the prophet (PBUH) reached puberty, he engaged in some business activities.
- At the age of 25 he (PBUH) married Khadijah (RA). She was 40 years of age at the time of her marriage with the prophet (PBUH).
- At the age of 35, when the tribe of Quraish differed with each other on the construction of the holy Ka'bah, he (PBUH), offered a justifiable solution, following which the issue was resolved. People named him "Sadiq" (Truthful) and "Ameen" (Trustworthy).
- He (PBUH) was bestowed with prophet-hood at the age of 40.

- Prophet (PBUH) continued his mission of call to Islam secretly for three years. Thereafter, he (PBUH) embarked on the mission of calling people to Islam publicly.
- When the call to Islam was given publicly, the Muslims were subjected to tortures. They were tortured severely for two years.
- The Muslims, planned to migrate from the holy city of Makkah due to the torture. In the 5th year of prophet-hood, a group of Muslims migrated to Abyssinia.
- In the 6th year of prophet-hood, prophet's uncle Hamzah (RA) accepted Islam, and within three days of this event Umar Farooq (May Allah be pleased with him) also accepted Islam.
- Muslims used to perform Salat (Islamic prayer) secretly. Following acceptance of Islam by Hamzah and Umar Farooq (RA), Muslims started performing Salat publicly.
- In the 7th year of prophet-hood, the Quraish tribe concluded a treaty prohibiting to engage in any dealings or establish relationship with the Muslims and Hashimi tribe. Following this sinful act, the Muslims and Banu Hashim (people of Hashim tribe) confined themselves to a mountain.
- In the 10th year of prophet-hood, Prophet's uncle Abu Talib and the mother of believers Khadijah (RA) also died. He (PBUH) was very sad at their demise.

- Following the demise of Abdu Talib in the 10^{th} year of prophet-hood, the pagan of Makkah started torturing the Prophet (PBUH) publicly.
- In the 10^{th} year of prophet-hood, he (PBUH) embarked on a *Dawah* mission to Taif calling the people to Islam. They tortured the prophet (PBUH) severely.
- In the 11^{th} year of prophet-hood, in response to his preaching, six people of Medina Munawwarah accepted Islam.
- On 27^{th} Rajab 12^{th} year of prophet-hood at the age of 51 year and five months, the Prophet (PBUH) ascended to the heavens (Journey of Me'raj). During this journey, Allah has obligated Muslims to perform Salat five times daily.
- In the 12^{th} year of prophet-hood, in the season of Hajj (pilgrimage), 18 people from Medina Munawwarah came to Makkah Mukarramah and accepted Islam at the hands of the prophet (PBUH).
- In the 13^{th} year of prophet-hood two women and 73 men came from Medina Munawwarah to Makkah Mukarrama and accepted Islam at the hand of the Prophet (PBUH). They also requested the prophet (PBUH) to come to Medina Munawwarah, following which, the prophet (PBUH) undertook the migration to Medina Munawwarah.
- In the 13^{th} year of prophet-hood (on 1^{st} Rabi I), the Prophet (PBUH) embarked on the journey of migration from Makkah Mukarramah to Medina Munawwarah.

- During his journey of migration to Medina Munawwarah, the Prophet (PBUH) stayed in the neighbourhood of Amr bin Auf, adjacent to Medina Munawwarah and laid the foundation stone of the Mosque of Quba. During his journey from Quba to Madina Munawwarah when he (PBUH) reached the neighbourhood of Banu Salim bin Auf, he (PBUH) led the prayer of Friday. At this place a mosque has now been built which is called (Masjid Jum'ah).
- In the 1st year of Hijrah (Migration), the Prophet (PBUH) and his companions (RA) built Masjid Nabawi (Prophet's Mosque). Number of Rak'ats in *Zuhr*, *Asr* and *Isha* till then was two rak'ats each. When the Prophet (PBUH) reached Medina, the number of rak'ats of these salats became 4 rak'aats. The relationship of brotherhood was established between the migrant Muslims and the Muslims of Medina, and treaties of peace and friendship were signed with the Jews living in the vicinity of Medina Munawwarah.
- In the 2nd year of *Hijrah,* Azan (Call to *salat*) was started to be given and *salat* was started to be performed facing towards Ka'bah (the House of Allah, *Ta'ala*).
- In the 2nd year of *Hijrah,* fasting of the moth of *Ramadhan* was made obligatory.
- In the 3rd year of *Hijrah,* zakat (obligatory charity) was made obligatory.
- In the 4th year of *Hijrah,* wine was pronounced Haram (unlawful).

- In the 5th year of *Hijrah,* womenfolk were obligated to observe *hijab* (covering their bodies).
- In the 6th year of *Hijrah,* the treaty of *Hudaibiyah* was signed. The Prophet (PBUH) returned to Medina Munawwarah without performing Umrah. The Prophet (PBUH) wrote letters to the kings of that time calling them to Islam. In response to the call of the Prophet (PBUH), great tribes of Arab accepted Islam except for the kings and the rulers.
- In the 7th year of *Hijrah,* the Prophet (PBUH) performed Umrah in lieu of the Umrah that was to be performed, but postponed due to the treaty of *Hudaibiyah*.
- In the 8th year of *Hijrah,* the holy city of Makkah Mukarramah was conquered, and the idols were thrown out of the holy Ka'bah.
- In the 9th year of *Hijrah,* Hajj (Pilgrimage to Makkah Mukarramah) was made obligatory. A group of Prophet's companions (May Allah be pleased with them) performed *Umrah* in the leadership of Abu Bakr (RA). Ali (RA) announced at the order of the Prophet (PBUH) *that* no pagan would be allowed to enter the holy Ka'bah anymore.
- In the 10th year of *Hijrah,* the Prophet (PBUH) performed Hajj with 124 thousands companions (*Hajjatul-Widaa'*).
- In the 11th year of *Hijrah* at the age of 63 and five days on Monday 12th Rabi 1, the Prophet (PBUH) died.

- The prophet (PBUH) lived 23 years after prophethood; 13 years in Makkah Mukarramah and 10 years in Medina Munawwarah.

***Ghazwats* (Wars)**: The Prophet (PBUH) following his migration to Medina Munawwarah from 2nd year of *Hijrah* to 9th year of *Hijrah* during a period of 8 years, fought numerous wars. The most famous of these wars are the following: War of Badr in the 2nd year of *Hijrah,* War of *Uhud* in the 3rd year of *Hijrah,* Battle of Khandaq (trench) in the 5th year of *Hijrah,* Battle of *Khyber* in the 5th year of *Hijrah,* Battle of conquest of Makkah Mukarramah in the 8th year of *Hijrah,* Battle of Hunain in the 8th year of *Hijrah* and Battle of *Tabuk* in the 9th year of *Hijrah.*

7. Wives of Prophet Muhammad (PBUH)

Allah says about the Pure Wives (Wives of the Prophet PBUH) in the Holy Qur'an (Al-Ahzab: 30-32)
O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled. And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over, and We have prepared for her a rich provision. *O ye wives of the Prophet! Ye are not like any other women (*Means you hold a high status).

The Holy Qur'an addresses the people till the Day of Judgment: Allah says: *Nor that ye should ever marry his wives after him*. (Al-Ahzab: 53)
It means that the status of Pure Wives (Wives of the prophet (PBUH) is that, they are the mothers of all the believers.

Allah's Messenger (PBUH) married a number of women. Among them the only virgin was Ayesha (RA), while others were either widow or divorced. Allah's Messenger (PBUH) was first married to Khadijah (RA) at the age of 25 years. She was 40 at the time of her marriage to Allah's Messenger (PBUH), i.e. Khadijah (RA) was older than Allah's Messenger (PBUH) by 15 years. In addition she was married two times before her marriage to Allah's

Messenger (PBUH), and had children from these marriages. When Allah's Messenger (PBUH) reached 50 years of age, Khadijah (RA) died. Thus Allah's Messenger (PBUH) spent the days of his youth (From the age of 25 to the age of 50 years) with a widow woman Khadijah (RA).

Allah's Messenger (PBUH) from 50 to 60 years of his age, contracted a few marriages. Theses marriages were not contracted to satisfy any sexual needs which he suddenly felt after reaching the age of 50. Had these marriages been for the satisfaction of sexual needs, he would have married virgin women. In addition, it has been mentioned in Ahadith that Allah's Messenger (PBUH) never married a woman nor gave the hands of any of his daughters in marriage to anybody unless *Jibra'el* (AS) descended with revelation from Allah. These marriages were contracted taking into consideration some political, religious and social reasons. These political, religious and social reasons will be mentioned subsequently in this article.

Brief Introduction of the Wives of Allah's Messenger (PBUH)

Ummul Mu'mineen (Mother of Believers) Khadijah (RA)

She was the first wife of Allah's Messenger (PBUH). She herself proposed to marry Allah's Messenger (PBUH) taking into consideration the honesty, perfectness and blessing she had observed in the personality of Allah's Messenger (PBUH). Allah's Messenger (PBUH) was 25 at the time of his marriage with Khadijah (RA). Allah's

Messenger (PBUH) was blessed with four daughters from her i.e., Zainab, Ruqayyah, Umme Kulsoom and Fatimah (RA) and two sons i.e. Qasim and Abdullah (RA) were born form Khadijah (RA), except for Ibrahim (RA). All the children of Allah's Messenger (PBUH) died in his life, except for Fatimah (RA) who died six months after the death of Allah's Messenger (PBUH). Allah's Messenger (PBUH) was 50 when his first wife died. Khadijah (RA) died in the 10th year of *Hijrah* at the age of 65. Allah's Messenger (PBUH) used to remember the truthfulness and companionship of Khadijah (RA) after her demise.

Ummul Mu'mineen Saudah (RA)

She accepted Islam with her husband (Sakran bin Amr). Her mother also accepted Islam. She migrated to Abyssinia with her mother and husband, where her husband died. When, obviously, there was nobody to support her in the world, Allah's Messenger (PBUH) married her after the death of Khadijah (RA) in the 10th year of *Hijrah*. At the time of their marriage, Allah's Messenger (PBUH) was 50 and Saudah (RA) was 55, and she was the first widow in Islam. After the demise of Khadijah (RA), Allah's Messenger (PBUH) spent his life exclusively with Saudah (RA), because Ayesha (RA) joined Allah's Messenger (PBUH) after 3 or 4 years of her marriage with Allah's Messenger (PBUH) in Medina Munawwarah. Allah's Messenger (PBUH) spent his life up to 55 years of age with one wife only who was a widow. Saudah (RA) died in 54th year of *Hijrah*.

Ummul Mu'mineen Ayesha (RA)

She was the daughter of the first caliph Abu Bakr Siddiq (RA). He wished that his daughter be in the house of Allah's Messenger (PBUH). Accordingly, the marriage was contracted between Allah's Messenger (PBUH) and Ayesha (RA) while they were in Makkah Mukarramah. However, she entered the house of Allah's Messenger (PBUH) in Medina Munawwarah in the 2nd year of *Hijrah*, i.e. she joined Allah's Messenger (PBUH) after 3 or 4 years of her marriage. At that time, Allah's Messenger (PBUH) was 55. Like her father who rendered great service to the cause of Islam, the daughter also became a great scholar to the extent that even high ranking companions of Allah's Messenger (RA) used to consult her in religious issues. She narrated as many as 2210 *Ahadith*. She was next to Abu Hurairah and Abdullah bin Umar (RA) in sequence in the narration of *Ahadith*. She was the lone virgin wife of Allah's Messenger (PBUH), all others were either widow or divorced. Allah's Messenger (PBUH) loved Ayesha (RA) very much. Allah's Messenger (PBUH) died in the room of Ayesha (RA) and was buried therein. Ayesha (RA) died in the year 57th or 58th of *Hijrah*.

Ummul Mu'mineen Hafsah bint Umar (RA)

She was the daughter of the second caliph Umar Farooq (RA). She migrated to Abyssinia and thereafter to Medina Munawwarah with her husband. Her husband succumbed to his injuries in the battle of *Uhud*. Thus Hafsah (RA)

became a widow. Therefore, Allah's Messenger (PBUH) married her in the 3rd year of *Hijrah*. Allah's Messenger (PBUH) was 56 at the time of this marriage. Hafsah (RA) was very pious woman. She died in the year 41st or 45th of *Hijrah*.

Ummul Mu'mineen Zainab bint Khuzaimah (RA)

She was first married to Tufail bin Haris, then to Obaidah bin Haris. These two were real cousin of Allah's Messenger (PBUH). She also married for a third time with Abdullah bin Jahash (RA), who was cousin (son of paternal aunt) of Allah's Messenger (PBUH). He was martyred in the battle of *Uhud*. Allah's Messenger (PBUH) married Zainab (RA) after the death of her third husband in the 3rd year of *Hijrah*. Allah's Messenger (PBUH) was 56 at the time of this marriage. She lived only three months after her marriage with Allah's Messenger (PBUH). She used to help the poor excessively due to this, she was named *Ummul Masakeen* (Mother of the poor).

Ummul Mu'mineen Umme Salmah (RA)

She was first married to Abu Salmah (RA), who was a cousin (son of paternal aunt) of Allah's Messenger (PBUH). He succumbed to his injuries in the battle of *Uhud*, leaving behind four orphans. When she was left with no support in the world, Allah's Messenger (PBUH) married her out of his mercy on the widow and her orphans in the 3rd year of *Hijrah*. At the time of their marriage, Allah's Messenger (PBUH) was 56 and Umme Salmah

was 65. She died in the year 58th or 61st of *Hijrah*. She was the last to die among the mothers of believers.

Husbands of Hafsah, Zainab bint Khuzaimah and Umme Salmah (RA) succumbed to their injuries in the battle of Uhud. Allah's Messenger (PBUH) married these widows for the sole reason of supporting them in this world.

Ummul Mu'mineen Zainab bint Jahash (RA)

She was the real cousin (daughter of paternal aunt) of Allah's Messenger (PBUH). Allah's Messenger (PBUH) gave her hand in marriage to his freed slave Zaid (RA). However, the husband did not inclined to Zainab (RA) and divorced her. Allah's Messenger (PBUH) tried to reconcile between them, but their marriage did not succeed. Allah compensated Zainab (RA) for this grief by giving her hand in marriage to His messenger (PBUH) in the 5th year of *Hijrah*, when Allah's Messenger (PBUH) was 58. During the time of ignorance, an adopted son was treated as the real son and accordingly they would regard marriage with a widow of the adopted son or his divorced woman unlawful. By this marriage, Allah's Messenger (PBUH) taught the Muslim Ummah that an adopted son is not like a real son and therefore it is lawful to marry a widow of the adopted son or his divorced woman. It is worth mentioning that a father cannot marry the divorced woman or widow of his real son forever. Zainab (RA) died in the 20th year of *Hijrah* during the time of Caliphate of Umar Farooq (RA).

Ummul Mu'mineen Juwairiyyah (RA)

She was captured in a battle and given to Sabit bin Qais (RA) as a war booty, who was 20 years of age. Sabit bin Qais (RA) asked for some money for her emancipation. Juwairiyyah (RA) went to Allah's Messenger (PBUH) seeking monetary assistance telling him she had accepted Islam. Allah's Messenger (PBUH) paid the whole money and set her free. Thereafter, Allah's Messenger (PBUH) said "It is better that I should marry you". Therefore, she married Allah's Messenger (PBUH), in the 5th year of *Hijrah*. At the time of their marriage Allah's Messenger (PBUH) was 58. When the soldiers came to know that all the captives had become relatives of Allah's Messenger (PBUH), the companions of Allah's Messenger (RA) set all of them free. Thus a small trick of Allah's Messenger (PBUH) set more than hundred souls free from becoming slaves. In addition, due to marriage of Allah's Messenger (PBUH) with Juwairiyyah (RA) a big group of Banu Mustaliq (a clan to which she belonged) accepted Islam. Juwairiyyah (RA) died in the 50th year of *Hijrah*.

Ummul Mu'mineen Safiyyah bint Huyai bin Akhtab (RA)

She belonged to Jewish tribe of Banu Nadheer, from the descendants of Haroon (AS). Her father, brother and husband all were killed in the battle. She was captured in a war. Allah's Messenger (PBUH) gave her option either to accept Islam or remain in the fold of her previous religion, adding if she accepted Islam, he (PBUH) would

marry her, otherwise she would be set free to rejoin her family. Safiyyah bint Huyai bin Akhtab (RA) preferred to accept Islam and to marry Allah's Messenger (PBUH) over her returning to her family. Allah's Messenger (PBUH) set her free and married her in the 7th year of *Hijrah*. At the time of her marriage, Allah's Messenger (PBUH) was 60. Safiyyah bint Huyai bin Akhtab (RA) died in 50th year of *Hijrah*.

Ummul Mu'mineen Umme Habibah (RA)

She was the daughter of Abu Sufyan Umawi (RA). During the days when her father would fight with Allah's Messenger (PBUH) she was a believer and she bore the brunt of being a believer severely. Her husband migrated to Abyssinia with her, where he became apostate. How severe was her strife that she bade goodbye to her father, brother, family, clan and even her country for the cause of Islam. In abroad, the only support was her husband whom she also lost due to his apostasy. Allah's Messenger (PBUH) married her in the 7th year of *Hijrah* while she was still in Abyssinia. At the time of their marriage, Allah's Messenger (PBUH) was 60. Umme Habibah (RA) died in 44th year of *Hijrah*.

Ummul Mu'mineen Maimounah (RA)

She was married twice before her marriage with Allah's Messenger (PBUH). One of her sisters was married to Abbas (RA), other was married to Hamzah (RA), and another one was married to Jafar Tayyar (RA). One of her

sisters was mother of Khalid bin Waleed (RA). Allah's Messenger (PBUH) married Maimounah (RA) upon the advice of his uncle Abbas (RA) in the 7th year of *Hijrah*. At the time of their marriage, Allah's Messenger (PBUH) was 60. Maimounah (RA) died in the 51st year of *Hijrah*.

Out of the above-mentioned mothers of believers, Khadijah and Zainab bint Khuzaimah (RA) died in the life of Allah's Messenger (PBUH). Others died after the demise of Allah's Messenger (PBUH).

It is worth mentioning that all these marriages took place before the revelation of the verse in which the number of wives was limited to four for the believers (with the condition of exercising equal treatment among them). It should also be borne in mind that Allah made wives of His Messenger (PBUH) unlawful for others as mentioned in the beginning of this article. In addition, Allah says in verse 52 of Surah Al-Ahzab.

"*It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee"*.

Allah prohibited His Messenger (PBUH) to marry others besides these wives (who were 9 when this verse was revealed), whether marrying in addition to the said wives or marrying others after divorcing some of them. Allah's Messenger (PBUH) did not contract any marriage after the revelation of this verse.

It is also to be borne in mind that Allah's messenger (PBUH) contracted all marriages by the order of Allah. In

addition, at that time it was the norm of the Arab society to marry more than one woman. It has been mentioned in a Hadeeth narrated in Bukhari that Allah's messenger (PBUH) had the strength equal to that of 40 men. Just think that despite having a strength equal to that of 40 men, Allah's Messenger (PBUH) spent his entire days of youth with a widow who was married twice before her marriage to Allah's Messenger (PBUH) and had children from those marriages. Thereafter, Allah's Messenger (PBUH) spent another 3-4 years with another widow Saudah (RA). Thus up to age of 55 Allah's Messenger (PBUH) had only one wife who was a widow.

Marriages of Allah's Messenger (PBUH) after 50 years of age were due to some political, religious and social reasons. These reasons are as under:

1) Allah's Messenger (PBUH) married the daughter of the first caliph Abu Bakr (RA) Ayesha (RA), and the daughter of the second Umar Farooq (RA) Hafsah (RA). Allah's Messenger (PBUH) gave the hands of her daughters in marriage to the third caliph Usman (RA) and to the fourth caliph Ali (RA). Theses marriages established the relationship of either a son-in-law or a father-in-law with all the four caliphs who took the reign of power after the demise of Allah's Messenger (PBUH). This strengthened the relationship between the companions of Allah's Messenger (RA) and the Muslim Ummah enjoyed unity.

2) Some of the companions of Allah's Messenger (PBUH) died in the battlefields or some of the believing women were divorced by disbelievers. Allah's Messenger (PBUH) dealt with these widows and divorced women with kindness and married them to mitigate their suffering. In addition, Allah's Messenger (PBUH) by his act encouraged the people to marry widows and divorced women.
3) Allah's Messenger (PBUH) contracted all his marriages with either widows or divorced women except one virgin Ayesha (RA) who gained knowledge spending her life with Allah's Messenger (PBUH). There is a saying in Arabic "العلم في الصغر كالنقش في الحجر". "Learning in childhood, like carved in stone". There are as many as 2210 Ahadith narrated by Ayesha (RA). She died 42 years after the demise of Allah's Messenger (PBUH). She spread the message of Islam to the nation of Islam up to 42 years after the demise of Allah's Messenger (PBUH).
4) Those who accepted Islam from among Jews and Christians, Allah's Messenger (PBUH) treated them with kindness. When Safiyah (RA) accepted Islam, Allah's Messenger (PBUH) set her free and married her with her consent. Likewise Mariyah (RA) who was a Christian. When she accepted Islam, Allah's Messenger (PBUH) accorded her great respect and married her. Ibrahim (RA) one of the sons of Allah's Messenger (PBUH) was born from Mariyah (RA).

In short, Allah's Messenger (PBUH) in his capacity as a man contracted only one marriage, i.e. with Khadijah (RA) and spent his entire youth with her who was a widow. All other marriages were contracted in his capacity as a messenger of Allah (PBUH), the details thereof has been given above.

8. Children of Allah's Messenger (PBUH)

All children of Allah's Messenger (PBUH) were born from his first wife Khadijah (RA) in Makkah Mukarramah, except for Ibrahim (RA), who was born from Mariyah Al-Qibtiyah (RA) in Madina Munawwarah.

Sons of the Prophet (PBUH)

Allah's Messenger (PBUH) had three sons: 1- Qasim, 2- Abdullah, 3- Ibrahim.

Qasim (RA)

He was born in Makkah Mukarramah before the prophethood. He died at the age of 2 years and 6 months. Some scholars say Qasim (RA) died at the age of 7 months. He was buried in Makkah Mukarramah. It was he due to whom Allah's Messenger (PBUH) is named "Abul Qasim".

Abdullah (RA)

He was born in Makkah Mukarramah after the prophethood. He died when he was still less than 2 years of age. He was buried in Makkah Mukarramah. He was named Tayyab &Tahir also. It was he upon whose death somebody called Allah's Messenger (PBUH) "Abter" (The one who has no children). Allah sent down Sura Al-Kausar in which Allah said, إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ For he who hates you (O Muhammad (Peace be upon him)), he will be cut off

from every posterity (good thing in this world and in the Hereafter)”.

Ibrahim (RA)

He was born in Medina Munawwarah in 8th year of *Hijrah*. Allah's Messenger (PBUH) and his companions (RA) were rejoiced when Ibrahim (May Allah be pleased with him) born. Allah's Messenger (PBUH) performed his Aqīqah, shaved his head, gave charity equal to the weight of his hair and buried his hair. Ibrahim (RA) died in 10th year of *Hijrah* at the age of 16 or 18 months due to illness. Allah's Messenger (PBUH) was saddened and grieved at the demise of Ibrahim (RA) too much. He was buried in the famous graveyard of the Medina Munawwarah (Al-Baqi'a). It was he on the day of whose death there was a solar eclipse. People believed that Sun eclipsed due to the demise of Ibrahim (RA). Allah's Messenger (PBUH) said "Sun and moon are among His signs, they do no eclipse at the birth or demise of anybody".

Daughters of the Prophet (PBUH)

Allah's Messenger had four daughters; 1- Zainab, 2- Ruqayyah, 3- Umm Kulthoom, 4- Fatimah (RA):
Three daughters of Allah's Messenger (PBUH) died during his life. Fatimah (RA) died six months after the demise of Allah's Messenger (PBUH). All the four have been buried in the famous graveyard of Medina Munawwarah (Al-Baqi'a).

Zainab (RA)

She was the eldest daughter of Allah's Messenger (PBUH). She was born when Allah's Messenger (PBUH) was 30. She was married to Abul Aas bin Rabi'a. She was blessed with two children Ali and Umamah (RA). Zainab (RA) stayed at Makkah Mukarramah after the migration of Allah's Messenger (PBUH) to Medina with her husband for a long period of time. When Allah prohibited Muslims to marry with polytheists, Zainab (RA) sought the permission of her husband to go to her father, for he did not accept Islam till that time. Zainab (RA) rejoined her father at Medina Munawwarah after an arduous journey. After a short period of time Abul Aas (RA) also accepted Islam. Allah's Messenger (PBUH) repeated her marriage with Abul Aas bin Rabi'a (RA). However after her arrival to Medina Munawwarah she lived for 7 or 8 months only and at the age of 30 years shed died in 8th year of *Hijrah*.

Ruqayyah (RA)

She was the 2nd daughter of Allah's Messenger (PBUH). She was born when Allah's Messenger (PBUH) was 33. Before Islam, she was married to Utbah the son of Abu Lahab. When Suara "Tabbat" was revealed, Utbah at the advice of his father divorced Ruqayyah (RA). Thereafter, she was married to Usman bin Affan (RA). She was blessed with a baby boy named Abdullah (RA) who died while yet a child. Ruqayyah (RA) died in 2nd year of *Hijrah*. She was about 20 years of age at the time of her death.

Umm-e-Kulthoom (RA)

She was the 3rd daughter of Allah's Messenger (PBUH). Before being a Muslim she was married to the 2nd son of Abu Lahab Utaibah. When Suara "Tabbat" was revealed, Utbah at the advice of his father divorced Umm Kulthoom (RA). She was married to Usman bin Affan (RA) after the demise of Ruqayyah (RA). She died in the9th year of *Hijrah*, at the age of 25 years. When Umme Kulthoom (RA) died, Allah's Messenger (PBUH) said if he had another unmarried daughter he would have married her to Usman Ghani (RA).

Fatimah Al-Zahra'a (RA)

She is the youngest daughter of Allah's Messenger (PBUH). He used to love Fatimah very much. She was born when Allah's Messenger was 35 or 41. She was married to Ali (RA) in Medina Munawwarah. "Subhan Allah, Al-Hamdulillah and Allahu Akbar" were the words sent down by Allah through Jibra'el (AS) to relieve her from the fatigue of the whole day. She died six months after the demise of Allah's Messenger (PBUH) at the age of 23 or 29.

Children of Fatimah daughter of Allah's Messenger (PBUH): Hasan (RA), Husain (RA) and Umme Kulthoom (RA).

Hasan (RA): He was born in 3rd year of *Hijrah*. Hasan (RA) resembled Allah's Messenger (PBUH) from his head to

chest. Jibreel (AS) brought the name of "Hasan" wrapped in silk cloth of paradise to Allah's Messenger (PBUH), and Husain is derived from Hasan. After martyrdom of Ali (RA) in the 41st year of *Hijrah*, people took the oath of allegiance at the hand of Hasan (RA) and he was titled "Ameerul Mu'mineen" (Emir of the Believers). He reconciled with Mu'awiyah (RA) in Rabi'ul Awwal 41st year of *Hijrah*. Thus Hasan (RA) was "Ameerul Mu'mineen" for a period of 6 months 20 days. Hasan (RA) was poisoned. He suffered for 40 days from the poison and died in Rabi'ul Awwal in 49th year of *Hijrah*. He was buried in Al-Baqi'a graveyard in Medina Munawwarah.

Husain (RA): He was born in 4th year of *Hijrah*. Allah's Messenger (PBUH) had also done his *Aqīqah* like that of Hasan (RA). Husain (RA) resembled with Allah's Messenger (PBUH) from his chest to feet. He was martyred on 10th of Muharram, Friday in the 61st year of *Hijrah* in the field of Karbala in an Iraqi city of Kufa.

Umme Kulthoom (RA): She was the wife of Umar Farooq (RA). She was blessed with Zaid and Ruqayyah (RA).

Zainab (RA): She was married to Abdullah bin Jafar Al-Tayyar bin Abu Talib (RA). She was blessed with Jafar, Aunul Akbar, Umm Kulthoom and Ali (RA).

Children of Zainab (RA) daughter of Allah's Messenger (PBUH): 1- Ali, 2- Umamah (RA).

Ali bin Zainab (RA)**:** His father was Abul Aas (RA) who was the cousin of his mother Zainab (RA).

Umamah bint Zainab (RA): Allah's Messenger (PBUH) used to love her very much. Sometimes during prayers she used to sit on the shoulders of her grandfather. According to the wish of Fatimah (RA) Ali (RA) married her following the death of Fatimah (RA).

9. Dress of the Prophet (PBUH)

The Dress

This article is about the dress of the leader of prophets and the whole mankind Muhammad Mustafa (PBUH). The aim of this article is to enlighten the people to adopt the way of the Prophet (PBUH) in their dress and avoid such dresses which conflict with Sunnah of the Prophet (PBUH), as much as possible. Allah has made the prophetic way an excellent model for all the human being till the Day of Judgment. Allah says in the Holy Qur'an (Surah Al-Ahzab: 21). "There is indeed a good model for you in the Messenger of Allah".

Libas is the rout word; it means something which is worn (Dress) like the book which means something written. The word of Libas includes turban, cap, shirt, jubbah, sheet, Tahband, Pyjama and everything which is worn.

Allah says about dress in the Holy Qur'an: "O children of 'Adam, We have sent down to you the dress that covers your shame and provides adornment. As for the dress of Taqwa (piety), that is the best." (Surah al-A'araf: 26) Libasut Taqwa means such dress which has modesty. At another place Allah says: "and made for you shirts that protect you from heat". (Surah al-Nahl: 81)

In the light of the Qur'an and Sunnah, scholars have said that a person as per the tradition of his area in which he lives may put on any dress taking into a consideration about some conditions, i.e. every dress is halal, as Allah says, Say, Who has prohibited the adornment Allah has

brought forth for His servants, and the wholesome things of sustenance? (Surah Al-Araf: 32).

Some Basic Principles for Shari'ah Dress

In the light of the sayings of the prophet (PBUH) and his actions, scholars have mentioned some conditions to be followed such as:

1) Men must wear a dress which covers the parts between the navel and the knee. A dress which covers the whole body except the hand, foot and face. The women must wear a dress which covers the whole body except hand, foot and face (Note: This is about the dress and not the veil, as it is necessary for a woman to cover her face in front of non-Maharms).
2) A dress should not be against the instructions of the prophet (PBUH). (i.e. men should neither use dress made of silk nor pure red or yellow).
3) A dress should not be such thin or light that the body parts are visible.
4) Neither the men's dress should be similar to women's nor the women's similar to the men's.
5) Neither the men's dress should be much colourful nor the women's more perfumed.
6) Men's dress must be above the ankle while women's dresses should be below the ankle.
7) The dress of Muslim should not be similar to the religious dresses of the disbelievers.

The Most Favourite Dress of the Prophet Muhammad (PBUH) - White Dress

The Muslim Ummah has agreed that the prophet (PBUH) used to like white dresses. Numerous Ahadith mention this. Only two Ahadith are mentioned here due to space constraints.

- Abdullah bin Abbas (RA) narrated that the prophet (PBUH) said: Choose clothes of white colour as it is the best of your clothes and wrap your deceased ones in white shroud. (Tirmizi, Abu Dawood, Ibne Majah, Musnad Ahmed & Ibne Hibban)
- Samrah (RA) narrated that the prophet (PBUH) said: Wear white dresses as these are purer cleaner and better and wrap your deceased ones in it. (Nasai, Tirmizi & Ibne Majah)

The purer because they become dirty soon and therefore washed frequently, contrary to the coloured clothes, for they are not washed frequently, and the dirt get stuck on them. Therefore, a sound nature inclines to it. Abul Laith Samarqandi (RHA) in his book "Bustanul Aarifeen" and the author of the well-known book of Hanafi jurisprudence "Raddul Mukhtar" Allama Shami (RHA) wrote that the best among the colours is the white colour and wearing white dresses is Sunnah of the prophet (PBUH).

Saying and Action of Prophet (PBUH) about Coloured Dresses

Prophet (PBUH) mostly used to wear white dresses, though sometimes he has worn coloured dresses also. The coloured dress was in the form of sheet, head cover, or cloak, but his Qamees (shirt) and Tahband (lower dress) used to be of white colour generally.

Abdullah bin Amr bin Al-Aas (RA) narrated that the Prophet (PBUH) once saw him wearing pure yellow dress and said this is the dress of disbeliever, don’t wear it. In one Hadeeth it is mentioned that Allah's messenger (PBUH) ordered him to put it on fire.

Imran bin Husain (RA) narrated that the Prophet (PBUH) said: Neither will I ride Arghwani horse, nor will I wear yellow coloured clothes having silk border, and beware that men's aroma is one which has no colour and women's aroma is the one which has no smell but it is colourful (Mishkat, page 375). Arghwan is a red coloured flower, now people say Arghwani to any red colour and in this Hadeeth red colour is meant.

Abi Rimtha Refa'ah (RA) said, “I had seen the prophet (PBUH) wearing two green clothes.” (Abu Daud 4065, Tirmizi, 2813).

Bara'a (RA) said, “Prophet (PBUH) was of medium length. Once I saw him wearing a sheet with red coloured lining. I never saw a scene more beautiful than this” (Bukhari 10/258, Muslim 2337).

Anas (RA) narrated that the prophet (PBUH) liked Yemeni sheet with red coloured lining very much. (Bukhari and Muslim).

A Clarification

It has been narrated in some Ahadith that Allah's messenger (PBUH) had used red coloured dress while in some Ahadith he (PBUH) has prohibited men to wear red and yellow coloured clothes. There seem to be a conflict in this. Scholars and Muhaddithin have said to remove this conflict by saying that it is prohibited to use pure red or yellow colour dresses, and it is not prohibited to use dresses having red or yellow colour lining (designing).

Qamees (Shirt) of the Prophet (PBUH)

- Umm Salama (RA) said that Allah's messenger (PBUH) loved the qamees the most in his dresses. (Tirmizi 1762, Abu Dawud 4025)
- Qamees of Allah's messenger (PBUH) used to be white coloured in general. (Abu Dawud, Tirmizi, Ibne Majah, Nasai, Musnad Ahmad, Ibne Hibban etc.)
- The length of Qamees of Allah's messenger (PBUH) used to be up to the shin (below knee). (Ibne Majah)
- The length of the sleeves of Qamees of Allah’s messenger (PBUH) used to be up to the wrist and sometimes to the tip of fingers (Abu Dawud, Tirmizi).
- Qamees and sleeves of Allah's messenger (PBUH) used to be wide and loose.

Turban of Allah's Messenger (PBUH)

- Turban of Allah's messenger (PBUH) used to be white most of the times but sometimes black or green. Turban of Allah's messenger (PBUH) used to be 6 to 7 arms length.
- Abdullah bin Umar (RA) narrated that when Allah's messenger (PBUH) put on his turban he put it in the middle of his shoulders, i.e. shamla of his turban used to be hanged between the two shoulders. (Mishkat, p 374).
- Jabir bin Umar (RA) narrated that on the day of Conquest of Makkah, Allah's messenger (PBUH) entered Makkah putting on his head black turban. (Muslim, Tirmizi).
- Jafar bin Amr bin Huraith narrated from his father (RA) that he had seen black turban on the head of Allah's messenger (PBUH). (Tirmizi).

Note: Hanging of Shamla is Mustahabb and it is from among the extra Sunnah. Shamla should be of at least 4 fingers long and it should not be more than one hand.

Cap of Allah's Messenger (PBUH)

Allah's messenger (PBUH) generally used white cap. While in his native place his cap used to be sticking to his head but in his journey his cap used to be raised on his head. Allama Ibnul Qayyim (RHA) wrote in his book (Zadul Ma'ad Fi Hadyi Khairil Ibad) that Allah's messenger (PBUH) used to tie turban and put a cap beneath it. Allah's

messenger (PBUH) put on cap without turban also and used turban without wearing cap also. All scholars of the Saudi Arabia are of the opinion that wearing cap is Sunnah of Allah's messenger (PBUH) and it has been used by all Muhaddithin, Mufassireen, jurists, scholars and pious persons. Moreover, cap is an adornment for a man. In the light of the Qur'anic verse of (Surah Al-A'raf 31) one is required to be adorned. So we should offer our Salahs wearing caps. Abdullah bin Umar (RA) once saw his slave Nafe' offering Salah bare-headed, he became very angry and said Allah is the most deserving that we should come in front of Him with adornment. Imam Abu Hanifah (RHA) said "offering Salat bare-head is Makrouh (disagreeable). Muahddith of the current age Sheikh Nasiruddin Albani (RHA) wrote in his book "Tamamul Minnah" on page 164 that on the issue in question I believe that offering Salah bare-headed is Makrouh (Disagreeable).

Jubbah (Cloak) of Allah's Messenger (PBUH)

- Asma bint Abu Bakr (RA) narrated that she brought Tayalasi Kisrawaniyah Jubbah its collar was made of silk and the front part was sewed with silk and said "This is jubbah of Allah's messenger (PBUH) which was with the mother of believers Ayesha (RA). When she died I took it. Allah's messenger (PBUH) used to wear it. Now we wash it to for diseases and seek cure from it (Mishkat, p 374).
- Allah's messenger (PBUH) used both Roman and Syrian jubbah (Bukhari and Muslim).

Izar (Trouser) of Allah's Messenger (PBUH)

Izar means a dress which is worn on the lower part of one's body. Generally, Allah's messenger (PBUH) used Tahband. However, sometimes he had used pyjama (trouser) also. Tahband of Allah's messenger (PBUH) used to be from above the navel till half of the shin. Prophet's companions (RA) would also generally use Tahband and they would also use pyjama with his permission.

- Abu Saeed Al-Khudri (RA) narrated that Allah's messenger (PBUH) said: The dress of Muslims should be up to the centre of shin, it is allowed to wear a dress which is between shin and ankle, the part of the dress that is below the ankle is in the Hellfire. (Abu Dawood, Ibne Majah)
- Abdullah bin Umar (RA) narrates that Allah's messenger said, the person who lowers his dress below ankle, on the Day of Judgment, Allah will not see towards him. (Bukhari 10/217 & Muslim 2085)
- Abu Huraira narrates that Allah's messenger said, the part of the dress below the ankles is in the Hellfire. (Bukhari 10/218)
- Abdullah bin Umar (RA) narrates that Allah's messenger said, hanging is found in Tahband, Qamees and Amamah, whoever hangs any of it below the ankles out of arrogance on the Day of Judgment, Allah will not see towards him. (Abu Dawood 4094, Nasai 8/208)

- Abdullah bin Umar (RA) said whatever Allah's messenger said about pyjama the same applies to Qamees also. (Abu Dawud).

In the light of the above Ahadith, the scholars have mentioned four conditions as under:

1. Till the centre of the shin: Sunnah of the prophet (PBUH)
2. Till the ankle: Permissible
3. Below the ankle without arrogance: Makrouh
4. Below the ankle with arrogance: Haram (Not permissible).

Women's dresses should be below the ankle bone.

- Abdullah bin Umar (RA) narrates that Allah's messenger (PBUH) said, whoever lowers his dress below the ankle out of arrogance on the Day of Judgment, Allah will not see towards him with mercy. Umm-e-Salmah (RA) asked what should the women do of their *daman* (lower part of the women's dress)? The messenger (PBUH) said, they ought to hang it one fist below the centre of their shin. Umme Salmah again asked, what, if then also their feet are opened? The messenger (PBUH) said, they hang it one arm below the centre of their shin and not more than that. (Abu Dawood 4119, Tirmizi 1736)

Moderation in the Dress of the Prophet (PBUH)

Allah's messenger (PBUH) used expensive dress also, but he did not make it a habit. He (PBUH) would wear all kinds of dresses without any hesitation.

- Abdullah bin Umar (RA) narrates that the prophet (PBUH) said, whoever wore the dress of fame, Allah will make him wear the humiliating dress on the Day of Judgment. (Abu Dawood)
- Abu Hurairah (RA) narrates that Ayesha (RA) brought a patched sheet and a thick Tahband before us and told that the messenger (PBUH) gave up his spirit in these two clothes. (Bukhari Vol: 2 p 865, Muslim)
- Abu Hurairah (RA) narrates that Ayesha (RA) said the prophet (PBUH) told me that, if you want to meet me then something equal to the traveller's provision should suffice you from the world, save yourself from the gathering of wealthy persons and don't deem any clothe unless you put a patch on it. (Tirmizi 1780) This is the utmost contentment that one is not ashamed of wearing patched dresses.
- Amr bin Shoeb narrates from his father and from his grandfather that the prophet (PBUH) said Allah likes to see the effect of His blessings on His slaves (Tirmizi 2820) i.e. if Allah has given wealth to any he should wear best clothes.
- Mu'az bin Anas (RA) narrates that the prophet (PBUH) said, whoever saved him from the extravagance in clothes due to the fear of Allah, though he was much

capable of this, Allah will call him on the Day of Judgment before all the mankind and make him wear from the ornaments of Jannah whatever he wishes. (Tirmizi 2483)

- It is narrated from Jaber (RA) that, a man came to the prophet in dirty clothes, he (PBUH) said, didn't he get anything to wash his clothes? (Nasai & Musnad Ahmed)

One should wear good and clean clothes up to his capability without being extravagant.

Some Sunnah of the prophet (PBUH) regarding Libas

- Wearing clothes from right hand side is Sunnah.
  Abu Hurairah (RA) narrates, the prophet (PBUH) would wear his Qamees from the right side. (Tirmizi Vol. 1 p 302) in a way that first he would put his right hand in the right sleeve then the left hand in the left sleeve.
- Supplication while wearing new dress;
  Abu Saeed Al-Khudri (RA) said: when prophet (PBUH) would wear any new cloth, he would name it, i.e. Amamah or Qamees or Sheet, then recite this supplication;

"اللهم لك الحمد انت كسوتنيه اسئلك من خيره وخير ما صنع له وأعوذ بك من شره وشر ما صنع له"

(Allahumma lakal hamdu anta kasautaneehi As'aluka min khairihi wa khairi ma suni'a lahu wa A'ouzu bika min sharrihi wa sharri ma suni'a lahu)

(O my Allah, I thank You for You wore me this, I seek its goodness and seek the goodness for which it is made and seek Your refuge from its evil and the evil for which it is made. (Abu Dawood, Tirmizi)

- How to wear Pyjama?

  Among instructions given by Allah's messenger (PBUH) is that one should wear pyjama or Shalwar while sitting. In some weak Ahadith tough punishment has been mentioned for wearing clothes while standing. Shah Abdul Haq Muhaddith Dehlawi (RHA) has mentioned a hadith in his book "Kashful Iltebas Fi Istehbabil Libas", that whoever tied Amamah while he is seated or wore pyjama while standing, Allah will put him in such calamity that it can not be cured. Our scholars always take a safe side, therefore to be safe one should wear pyjama while sitting though it is permissible to wear in standing position also.

- Sheet of Hairs:

  Ayesha (RA) said once Allah's messenger went outside the house wearing a sheet of black hair. (Shama'ele Tirmizi).

Sayings of the prophet (PBUH) about Silky Clothes

It is haram for amen to wear silken clothes. However it is permissible for a man to wear dresses having a border of 2 or 3 or 4 fingers. It is also permissible for men to wear silken clothes seeking cure from itching.

- Umar Farooq (RA) narrates that the prophet (PBUH) said, the man who wore silken clothes in the world would be deprived of silken clothes on the Day of Judgment. (Bukhari & Muslim)
- Umar Farooq (RA) narrates that the prophet (PBUH) said, only that man wear silken clothes in the world who does not have a part in the Day of Judgment. (Bukhari & Muslim)
- Abu Moosa Ash'ari (RA) narrates that the prophet (PBUH) said, that silken clothes and golden ornaments are forbidden for the men of my Ummah. (Tirmizi 1720)
- Umar Farooq (RA) narrates that the prophet (PBUH) has forbad to wear silken clothes but equal to 1 or 2 or 3 or 4 fingers. (Bukhari: 5829 & Muslim: 2069)
- Anas (RA) narrates that the prophet (PBUH) allowed Zubair and Abdur Rahman bin Auf to wear silken clothes to cure itching.

Similarity of Dresses with that of Disbelievers

Allah's messenger (PBUH) generally (in Libas and other things) prohibited to imitate disbelievers and polytheists. Allah's messenger (PBUH) said,

من تشبه بقوم فهو منهم

Whoever imitates a nation, he is one of them. (Abu Dawood 4031)

It is specially prohibited to imitate disbelievers and polytheists in Libas:

- Abdullah bin Amr bin Al-Aas (RA) said, when the prophet(PBUH) saw me in pure yellow clothes, he (PBUH) asked me not to wear it as it is the dress of disbelievers and polytheists. (Muslim 2077)
- Second Caliph Umar Farooq (RA) sent a message to Muslims of Azerbaijan that they should avoid leisure and clothes of polytheists. (Muslim 2609)

Similarity between Dresses of Men and Women

- Abdullah bin Abbas (RA) narrates that the prophet (PBUH) said, may the curses of Allah be on those men who imitate women either in clothing or talking, may the curses of Allah be on those women who imitate men either in clothing or talking. (Bukhari)

Comparison between Pants, Shirt and Kurta, Pyjama

As mentioned above that in principle every dress is halal. A person can wear any dress according to the traditions of the place where he lives with some conditions. Among these conditions is that, the dress should not be that of disbelievers and polytheists. Pants & shirt have not been advised by Muslims for sure. However, this dress has become common, used by Muslims and Non-Muslims alike. Therefore, using pants & shirt with the conditions mentioned above is permissible without any karahiyyat (dislike). However, kurta & pyjama is better due to some reasons as mentioned below:

1) Kurta & Pyjama is generally made of white or similar colours, while pants & shirt are coloured. In the light of sound Ahadith, Muslim Ummah is agreed that Allah's beloved prophet (PBUH) would like white coloured dresses and his dress would generally be of white colour.
2) Muhammad (PBUH), the prophet of people till the Day of Judgment, liked Qamees very much. The characteristics of Qamees of Allah's messenger mentioned in Ahadith apply on today's Thob & Kurta more than pants & shirt.
3) Though the pants and shirt is now widely used by Muslims and Non-Muslims, however the world accepts this fact that pants & shirt originally was not a culture of Muslims, while kurta & pyjama dates back to the time of Allah's messenger (PBUH). I have already mentioned Kurta i.e. Qamees. As for as pyjama is concerned, Allah's messenger (PBUH) had used Tahband. Scholars have differed whether Allah's messenger (PBUH) used pyjama or not. However all researchers, Muhaddithin and scholars have agreed that Allah's messenger (PBUH) bought a pyjama and his companions would wear pyjama with his permission.
4) Scholars and jurists have not adopted pants & shirt as their dress any time in any part of the world.

Note:

- There may be difference between pyjama of the current age and that of the pyjama of prophet's

companions (RA), however, the preference would be given due to the fact that they both are based on the same principle. Likewise, we find difference between the mosques of the time of prophet's companions (RA) and that of the current age, but the mosques of the current age will acquire that superiority which Allah's Messenger (PBUH) had mentioned.

- It is not appropriate to compare between a tight pyjamas of a specific person with the loose pants of a specific person, because in general a pant is tighter than a pyjama and it is made as per the body's figure.

May Allah help us to adopt the dresses in conformity with Sunnah of His messenger (PBUH), Amen!

10. Wearing Cap and Amamah (Turban), Sunnah and Habit of Allah's Messenger (PBUH)

Each and every act of the Prophet Muhammad (PBUH) does not only deserve to be adopted by a true Muslim but also worthy of doing in whatever capacity we adopt them. Whether such act is related to worship or related to the daily routine habits, such as eating or wearing dresses etc. Every member of this Ummah must do whatever is in his capacity to adopt the Sunnah of Allah's Messenger (PBUH) in his life. If he is unable to adopt some Sunnah of Allah's Messenger (PBUH), he should at least love them and must regret for not being able to adopt them.

The Muslim Ummah unanimously agree that Allah's Messenger (PBUH) used to wear Amamah (Turban) or cap. Given below are proofs from Ahadith and opinions of the scholars of Ummah.

Ahadith about Amamah (Turban)

Amr bin Huraith (RA) narrates that while the prophet (PBUH) was delivering sermon to people at that time he was wearing a black Amamah on his head. (Muslim)

It is narrated from various companions of the prophet (RA) including Jabir and Abdullah bin Umar (RA), when the prophet (PBUH) entered Makkah on the day of the conquest of Makkah, was wearing a black Amamah. (Muslim, Tirmizi & Ibne Majah etc.)

Abdullah bin Abbas (RA) says, when the prophet (PBUH) delivered a sermon (in death illness) he was wearing a black Amamah. (Bukhari, Shamael-e-Tirmizi)
It is narrated by Abu Saeed al-Khudhari (RA) that when the prophet (PBUH) would wear any new cloth, he would name it whether it is a Qamees or an Amamah or a cloak then recite this Supplication. (O my Allah, I thank You for You wore me this, I seek its goodness and seek the goodness for which it is made and seek Your refuge from its evil and the evil for which it is made. (Tirmizi) This is known from this Hadeeth that Amamah was also a part of his (PBUH) dress.
Anas (RA) says, I saw the prophet (PBUH) making Wudhu while he was wearing a Qitari Amamah. He (PBUH) entered his hand beneath Amamah to wipe the front portion of his head and did not remove Amamah. (Abu Dawood)
Qitari: It is a kind of rough and thick cloak, and there are rectangles of red colour thread on white background.
Abdullah bin Umar (RA) says that the prophet (PBUH) said, one who put on Ihram either for Hajj or Umrah, can not wear Qamees, Amamah, Pyjama and cap. (Bukhari & Muslim) It is known from this Hadeeth that people in the time of the prophet (PBUH) were habitual of wearing Amamah.
We do not find any book of Hadeeth, in which his (PBUH) Amamah has not been mentioned.

Size of Amamah (Turban)

There are different opinions about the size of Amamah. However, based on the research, the most correct opinion is that there is no specific size of Amamah. However, Amamah of Allah's Messenger (PBUH) used to be of 5 or 7 arms, even 12 arms has also been reported.

Colour of Amamah (Turban)

Amamah of Allah's Messenger (PBUH) used to be white in general. However, sometimes Allah's Messenger (PBUH) also used Amamah of other colours. Some Ahadith have been mentioned above about the black Amamah. Mustadark Hakim and Tabrani has also mentioned about white Amamah of Allah's Messenger (PBUH). In addition, Allah's Messenger (PBUH) used to like white dresses the most. It is mentioned in a number of Ahadith.

Hanging Shamla of Amamah (Turban)

It is desirable to hang shamla and it is an additional Sunna. As far as the length of shamla is concerned, some Ahadith say it is better to be of 4 fingers' length.

It is narrated by Amr bin Huraith (RA) that, I saw the prophet (PBUH) on the pulpit, he was wearing a black Amamah and both its ends were in the middle of his shoulders i.e. it was hanging on his back. (Muslim, Ibne Majah & Abu Dawood)

Abdullah bin Umar (RA) narrates that, whenever the prophet (PBUH) uses Amamah, he would hang it in between his shoulders. Nafe' (RHA), (student of Abdullah

bin Umar (RA)) says that, Abdullah bin Umar (RA) also used to do the same. (Tirmizi)
Ayesha (RA) says that a man came to the prophet (PBUH) riding on a Turkish horse and wearing an Amamah and he had hanged the end of Amamah in the middle of his shoulders. I asked the prophet (PBUH) about him, he asked, have you seen him, he was Jibrael (AS). (Mustadrak Hakim)

Amamah (Turban) and Salah

Whether there is special virtue for offering salah wearing Amamah or not, a number of Ahadith have been reported on this subject. However, they are in general either weak or fabricated. Such as "Amamah is a crown of the Arab" (Dailami), "Use Amamah your forbearing will be increased" (Baihaqi, Mustadrak Hakim), "Use Amamah all the time, for this is a sign of angles and hang it behind you" (Baihaqi, Tabrani, Dailami), "Offering two Rak'at of salah wearing Amamah is better than offering 70 rak'at of salah without wearing Amamah (Dailami), "Offering one Friday salah wearing Amamah is better than offering 70 Friday salahs without wearing Amamah (Dailami).
Scholars and jurists are of the opinion that even though any specific virtue for offering salah wearing Amamah has not been reported in Ahadith, however, since it was a sunnah and habit of Allah's Messenger (PBUH) and his companions (RA), Taba'een and Taba' Taba'een were also habitual of wearing Amamah, and this has never been a dress of any other community, being exclusively a logo

of the Muslims and an adornment for a person. Therefore, it should not be our habit to offer salat without wearing Amamah. We should also wear Amamah or cap in general, and we should offer salat using either Amamah or a cap, though it is neither obligatory nor an emphasized Sunnah. When we have proof about the habit of Allah's Messenger (PBUH) to wear Amamah about which Muslim Ummah unanimously agree, then even if there is no specific virtue for wearing Amamah, it is a sufficient proof for its virtue that Allah's Messenger (PBUH) used it. For example Allah's Messenger (PBUH) loved white dresses, it is better to wear dresses of white colour even though we do not find any proof for a specific virtue or plentiful good deeds.

Wearing Amamah (Turban) above the cap

Rakanah (RA) says, I heard the prophet (PBUH) saying that to wear a cap and Amamah is the difference between us and a polytheist. (Tirmizi) Some Muhaddithin have opined that one of the narrators of this chain is weak.

Some Ahadith about Cap

Abdullah bin Umar (RA) says that the prophet (PBUH) used to wear white cap. (Tabrani)
Abdullah bin Umar (RA) says that the prophet (PBUH) said, one who put on Ihram either for Hajj or Umrah, can not wear Qamees, Amamah, Pyjama and cap. (Bukhari & Muslim) It is known from this Hadeeth that people in the time of the prophet (PBUH) were habitual of wearing the cap.

Ayesha (RA) said that, the prophet (PBUH) used to wear long cap while in journey and small cap while at home.
Khalid bin Waleed (RA) lost his cap in the battle of Yarmouk, he asked his friends to search for it, when they got it, he said when the prophet (PBUH) shaved his hair after completing Umrah, the companions hastened to take his shaved hair, at that moment I took his (PBUH) front hair and kept in this cap, from that time whenever I took part in any battle, this cap remains with me and due to its blessings I got victory (by the order of Allah). (Baihaqi in Dalailun Nubuwwah and Hakim in Mustadrak)
Imam Bukhari in his book has narrated a saying of Hassan Basari (RHA), the companions (RA) used to do Sujud on either their caps or Amamah due to extreme heat.
Abdullah bin Umar (RA) saw his slave offering Salah bare-headed, he became angry and said Allah is most deserving, that we should stand before Him with adornment.
Zaid bin Jubair and Hisham bin Urwah (RHA) said that, we saw a cap on the head of Abdullah bin Zubair (RA). (Musannaf Ibne Abi Shaibah)
Abdullah bin Saeed (RHA) said that, I saw a cap on the head of Ali bin Abi Talib (RA). (Musannaf Ibne Abi Shaibah)
Father of Asha'th (RHA) said that, I saw a cap on the head of Abu Moosa Asha'ri (RA) when he came out of toilet. (Musannaf Ibne Abi Shaibah)

Note: In the famous book of Hadeeth Musannaf Ibne Abi Shaibah there is a mention of caps of a number of

prophet's companions (RA). I will mention only three Ahadith due to space constraints.

Opinions of Some Scholars of Ummah about Cap

It is difficult to discuss, at length, about the cap of Allah's Messenger (PBUH), and his companions in this short article. Therefore, the Ahadith mentioned above are sufficient. However, I feel it appropriate to mention opinions of some scholars and jurists.

Sheikh Nau’man bin Thabit i.e. Imam Abu Hanifah (RHA) was of the opinion that if salah is offered bare-headed, it is valid, but Makrouh (disliked). This opinion has been mentioned in a number of books of Hanafi school of thought.

A great scholar Ibnul Qayyim (RHA) wrote that Allah's Messenger (PBUH) would wear Amamah with cap beneath it. Allah's Messenger (PBUH) would also wear cap without Amamah and wear Amamah without cap. (Zadul Ma'ad Fi Hadye Khairil Ibad).

Sheikh Nasiruddeen Albani (RHA) was of the opinion that offering salah bare-headed is valid but Makrouh (disliked).

Sheikh Ibnul Arabi (RHA) said, cap is the part of the dresses of prophets and pious people. It protects head and fixes the Amamah. (Faizul Qadeer)

A great majority of scholars of India, Pakistan and Bangladesh say that offering salah bare-headed is valid but Makrouh (disliked).

An Ahl-e-Hadith scholar wrote "Offering salah bare-headed is valid because we find its proof from Prophet's companions (RA), however, out of love of fashion adopting biased approach towards cap, if a person makes it a habit to offer salah without covering his head as it has gained wide currency today, it is not appropriate. This is because Allah's Messenger (PBUH) himself did not do this. (Ahl-e-Hadith magazine, Sohadrah, Pakistan Volume 15 Serial 22)

Another Ahl-e-Hadith scholar Maulana Sayed Muhammad Dawud Ghaznawi (RHA) wrote "Head is not from among the body parts that must be covered. However, the issue of offering salah bare-headed should not be seen from this perspective, and it should be seen in the context of etiquette of offering salah". He further quoted statements and excerpts from different books, such as Hadeeth narrated by Imam Bukhari (RHA) about the necessity of covering shoulders, Hadeeth narrated by Imam Malik (RHA) in his book Mu'atta; explanation of Mu'atta by Zarqani (Preface), Ibne Abdul Bar, explanation of Sahih Bukhari Fat'hul Bari, the book compiled by Great scholar of Islam Imam Ibne Taimiyyah (RHA), Al-Mughni complied by Imam Ibne Qudama, that even though shoulders are not from among the parts that must be covered, Allah's Messenger (PBUH) had prohibited to offer salah with bare shoulder even if there is only one cloth. Likewise, though it is not from among the parts that must be covered, but it is from the etiquette of offering salah that one should not offer salah without wearing cap unless there is a justifiable reason for that, and he was of the opinion that it is a

requirement of the adornment for which we have been ordered. Excluding the beginning of the Islam when there was scarcity of clothes, I have not seen any narration that Allah's Messenger (PBUH) or his companions (RA) have offered salah in congregation bare-headed, let alone this had been a habit. This trend which is gaining currency nowadays must be stopped. If one offers salah due to his love of fashion, his salah in this way will be Makrouh (disliked).

Another Ahle Hadith scholar Maulana Muhammad Isma'il Salafi (RHA) wrote: the way of Allah's Messenger (PBUH) and his companions (RA) is what the people have been adopting while offering their Salahs generation by generation in mosques. I have never seen any Ma'roof Hadeeth (Hadeeth whose chain reaches to Allah's Messenger (PBUH)) which approves offering salah bare-headed, especially offering obligatory salah in congregation. Rather, it was habit of Allah's Messenger (PBUH) to offer salah completely covered. The habit of offering salah bare-headed is not a good habit. This habit is spreading day by day as a means of fashion which is inappropriate. (Fatawa Ulama'e Ahle Hadeeth Vol. 4 pp 286-289)

All the scholars of Saudi Arabia are of the opinion that wearing cap is a Sunnah of Allah's Messenger (PBUH). All Muhaddithin, Mufassireen, Jurists, other scholars and pious people are of the same opinion. In addition, wearing cap is an adornment for a man, which is required in the

light of the teachings of the Qur'an (Verse 31 of Surah Al-Araf). Therefore, we should offer salah wearing cap only. One can go through these fatawas (Islamic rulings) on the websites of Saudi Scholars. Under the Saudi rules and regulations, any government authority does not entertain any citizen and not complete any transaction unless the person goes to a government authority wearing cap and scarf. It is a habit of the general public of Saudi Arab that they generally offer salah covering their heads.

Contemporary issues

Point One

These days a small group of Muslim Ummah based on a narration narrated by Abdullah bin Abbas (RA) seems to be encouraging to offer salah bare-headed in which the narrator said: that Allah's Messenger (PBUH) sometimes would take his cap down and make it a sutra in front of him. (Ibne 'Asakir) This Hadeeth may not be taken as a proof for the virtue of offering salah bare-headed due to the following reasons;

This is a weak narration. In addition, this narration is narrated only by Ibne Asakir, i.e. this narration is not found in any of the well-known book of Hadeeth.

For the sake of argument, if we accept this Hadeeth as sound, it may not be taken as a proof for offering salah bare-headed absolutely. Rather, the wording of this Hadeeth clearly indicates that Allah's Messenger (PBUH) did this due to an important need, i.e. when he would not find anything to make it sutra for his salah he would use

his cap and great importance for sutra has been mentioned in several Ahadith.

At the maximum, this Hadeeth may be taken as a proof that men are not obligatorily required to cover their heads while offering salah, something which is unanimously agreed by the scholars of Islam.

Allah's Messenger (PBUH) would offer salah bare-headed only during his performance of Umrah or Hajj. As far as, making his cap a sutra for his salah is concerned, this may be argued that Allah's Messenger (PBUH) did this to fulfil a requirement which is more important than covering the head. In addition, the said hadith has not mentioned that Allah's Messenger (PBUH) offered his salah bare-headed. It is possible that Allah's Messenger (PBUH) may have used his raised cap which he would use in his journeys and the cap he used beneath his Amamah close to his head was still on his head. This is because we find mention of two or three types of caps of Allah's Messenger (PBUH) in books of Ahadith.

Beside this hadith, a small group also takes a narration narrated in the book of Ibn-e-Asakir (Visit mosques bare-headed and visit wearing Amamah for Amamah is a crown for Muslims). However, scholars of Hadeeth branded this narration as weak and even fabricated. Even if we treat this narration as sound, this narration encourages wearing Amamah while entering a mosque.

Point Two

Some people use caps. But their caps are old, worn out and dirty. We spend a lot of money on our dress, residence and other things, but we wear old caps. My dear brothers, covering head is an adornment as the scholars of the Qur’an, the scholars of Hadeeth and other scholars have written in their books, and we are required to adorn ourselves while offering salah pursuant to the order of Allah in the Holy Qur’an;

خذوا زينتكم عند كل مسجد

Moreover, use of cap or Amamah is an Islamic rite. Muslim is recognized by a cap. Therefore, we should use clean and good cap.

Point Three

We should wear Amamah or cap during salah, but it is not obligatory. Therefore, if we find somebody offering salah without wearing a cap, we should not hasten to put a cap or scarf on his head, because this will distract his mind from salah (even for a short span of time). However, we should preach him to offer salah wearing a cap before he starts his salah.

Summary

Wearing Amamah or cap is sunnah of Allah's Messenger (PBUH) (Because whenever we find mention of whether there was a cloth on the head of Allah's Messenger (PBUH) or not, in the books of Ahadith, his biography or history related to general life of Allah's Messenger

(PBUH), we find mention of Amamah or cap on the head of Allah's Messenger (PBUH) by 99%. Companions of Allah's Messenger (PBUH) his companions, Taba'een, Taba' Taba'een Muhaddithin, Jurists and other scholars used to wear Amamah or cap. This has always been till today a sign of being Muslim. Therefore, we should wear cap or Amamah all the time. If it is difficult to wear them all the time, then at least it should be our habit to wear them during salah. Salah will be valid if offered bare-headed, but a big group of the jurists and scholars are of the opinion that making this a habit to offer salah bare-headed is inappropriate. Some jurists based on some Ahadith, and in the light of the teaching of Abdullah bin Nafe' (RA) imparted to his disciple Nafe' (RHA) on this topic and due to the habit maintained from the time of prophets' companions (RA) till today, are of the opinion that offering salah bare-headed in Makrouh (disliked)). I would like to mention two scholars from among them, first is Sheikh Nau'man bin Thabit i.e. Imam Abu Hanifah (RHA) (80 Hijri to 150 Hijri) and the second is Sheikh Nasiruddin Al-Albani (1333 Hijri to 1420 Hijri). I have especially mentioned the later Sheikh Nasiruddin Al-Albani because some of our brothers who are of the opinion about the soundness of offering salah bare-headed treat the opinions of Sheikh Nasiruddin Al-Albani as the last and final word. He has written about offering salah bare-headed and his opinion has been recorded in audio-cassettes that offering salah bare-headed is Makrouh (disliked).

We, the residents in Saudi Arabia, hailing from India and Pakistan offer salah without wearing cap, despite that fact that I, during my stay in the Kingdom of Saudi Arabia for a long period of time (12-13) years have never seen a Saudi scholar, speaker or mufti or an Imam offering salah bare-headed or delivering his speech bare-headed. Rather I have seen them always covering their heads. Not only a specific group of people but the public in general offers salah covering their heads.

Note: This article is about covering heads by men. As far as covering heads by women, the Muslim Ummah as a whole unanimously agree that it is obligatory for a woman to cover her head and that her salah will not be accepted without covering her head.

11. Importance of Recitation of Darud and its Virtues

Allah says in the Holy Qur'an: Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance (Al-Ahzab: 56).

This verse indicates the position of the prophet (PBUH), which he enjoys among those who are in heavens, i.e. that Allah mentions him in the assembly of Angles and sends His blessings to him, and the angles also supplicate Allah for the high position of the prophet (PBUH). Allah also ordains upon those who are in the earth to send their supplication for the mercy and blessings of Allah on His prophet (PBUH).

It is mentioned in Hadeeth that when this verse was revealed, the companions said "O messenger of Allah (PBUH), we know how to salute you i.e. saying "Assalamu Alaika Ayyuhan Nabi, during salah, How to recite Darud. Allah's messenger (PBUH) instructed them to recited Darud Ibrahimi which the Muslims recite during salah after "At-Tahiyyat." (Bukhari).

Meaning of Darud: Sending Darud by Allah to His messenger means showering His mercy on him and exalting his name in the assembly of the angles. Sending

Darud by angles and Muslims to the Prophet (PBUH) means to supplicate Allah to shower His mercy on the Prophet and exalt his mention.

Virtues of reciting Darud

- Allah's Messenger (PBUH) said: "Whoever recites one Darud (Salat) upon me, Allah will send ten Daruds (Salat) upon him. (Muslim)
- Allah's Messenger (PBUH) said: "Whoever, from my Ummah, recites, sincerely from his heart, a prayer (Salat) upon me, Allah sends ten blessings upon him, raises his Darajat by ten degrees and records for him ten good deeds and erases off him ten evil deeds". (Nisai)
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Based on the sincerity and Taqwa, different rewards have been mentioned in Ahadith for the recitation of Darud.

- Allah's Messenger (PBUH) said: “The closest to me from amongst you on the Day of Resurrection will be one who sends more Darud to me”. (Tirmizi)
- Allah's Messenger (PBUH) said: Sending more Darud to me will cause the forgiveness of small sins. (Tirmizi)
- Allah's Messenger (PBUH) said: As long as Darud is not sent to me Duas are stopped from being accepted. (Tabrani)
- Allah's Messenger (PBUH) said: May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me. (Tirmizi)

- Jibrail (AS) invoked Allah against the one who does not recite Darud upon hearing of the name of Allah's Messenger (PBUH) saying: May that person be destroyed in whose presence you are mentioned and who does not confer blessings upon you. Allah's Messenger (PBUH) said "Amen"
- Allah's Messenger (PBUH) said: The miser is the one in whose presence I am mentioned but he does not supplicate for me. (Tirmizi)

There are many wordings reported in Ahadith for Darud. However, the below mentioned words of Darud (Darud-e-Ibrahimi) are the best among them:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

(Allahumma Salle Ala Muhammad, wa Ala Aale Muhammad Kama Sallaita Ala Ibrahima, wa Ala Aale Ibrahima, Innaka Hameedum Majeed).

O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious.'

Some Important Occasions for Reciting Darud

1) One should recite Darud whenever one hears, reads or writes the name of the prophet (PBUH) as stated in a Hadeeth. One can also say "Sallallahu Alaihe Wasallam" only.

2) Allah's messenger (PBUH) said: Salah is ought to be started with the praise of Allah and in the last Qa'dah, Darud is to be recited after the recitation of At-Tahiyyat then one has to supplicate.

Scholars have differed on whether the recitation of Darud in the last Qa'dah after At-Tahiyyat is wajib (obligatory) or Sunnate Mu'akkadah. However, we should recite Darud in the last Qa'dah of each salah (whether Farz or Nafl).

3) After listening Adhan but before reciting the supplication of Adhan.
   Allah's messenger (PBUH)said: 'When you hear Adhan (Call to Salah) then repeat what you hear, and send Darud to me, for whoever sends Darud to me once, Allah will send Darud to him ten (times), then recite the supplication of Adhan. (Muslim)
4) Send more Darud on Friday:
   Allah's messenger (PBUH) said: Send Darud to me on Friday as much as possible, as the person who sends Darud to me on Friday is brought before me (Hakim & Baihaqi).
5) Before any supplication send Darud.
   A man came to the mosque, offered Salah and started supplicating after finishing his Salah, O Allah forgive me, have mercy on me. The prophet (PBUH) told him, when you offer Salah and start supplicating first of all, praise Allah, send Darud to me then supplicate for you.
6) Whenever you find time send Darud.

Allah's messenger (PBUH) said: Neither make my grave a place of fair nor your home a graveyard, send Darud to me wherever you are it will reach me (Musnad Ahmed).

Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic **الجوانب الأدبية والبلاغية والجمالية النبوي من الصـــحيحين في الحديث** under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application (Deen-e-Islam) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah (Hajj-e-Mabroor) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.
Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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AUTHOR'S BOOKS



IN URDU LANGUAGE:

حج مبرور، مختصر حج مبرور، حی علی الصلاۃ، عمرہ کا طریقہ، تحفۂ رمضان، معلومات قرآن، اصلاحی مضامین جلد ۱،
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Diverse Aspects of Seerat-un-Nabi
Come to Prayer, Come to Success
Ramadan - A Gift from the Creator
Guidance Regarding Zakat & Sadaqaat
A Concise Hajj Guide
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सीरतुन नबी के मुख्तलफि पहलू
नमाज़ के लिए आओ, सफलता के लिए आओ
रमज़ान - अल्लाह का एक उपहार
ज़कात और सदक़ात के बारे में गाइडेंस
हज और उमराह गाइड
मुख़्तसर हज़्जे मबरूर
उमरह का तरीका
पारविारकि मामले क़ुरान और हदीस की रोशनी में
लोगों के अधकिार और उनके मामलात
महत्वपूर्ण वयक्ति और स्थान
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